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Vol. XLIII SPRING 1950 Number 4

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

REST AWHILE

AFTER a year of labor (we hope), we alumni are drawing near to the vacation period. It has been a year of stress and strain. The tempo has been fast, the demands great, with fear and hysteria in the air. Reason dictates a rest period.

Strange it is that ministers of God are ofttimes the chief offenders against the law of rest, which is writ large in the Creator's universe. Some there are who curtail the vacation period, or work the more strenuously during it, or even boast that they have taken no respite from work for years. One Sunday morning as I sat in a city church worshipping, the minister concluded his announcements with these words, "I am not going to take a vacation this summer. The *Devil* never does." It was with the greatest effort that I resisted the temptation to rise and ask, "Who is your example, anyway, the Devil?" But rather than pose that question I went home and reread the gospels in an endeavor to learn the attitude of Jesus on this matter. I discovered that in a record which limited itself to only two and a half or three years of his life, and which dealt only meagerly with his activities during that period, and was primarily concerned in telling of his words and works rather than of his rests, there were mentioned ten periods of retirement. In addition to the nightly rest and the Sabbath rest, Jesus punctuated his ministry with seasons of refreshing. How much more should we!

But in every age the disciples of Jesus are slow to learn. On one occasion he had sent out the twelve, two by two, commanding them to preach, to teach, to minister. Now they were returning to him, excited and nervously exhausted. And small wonder! The broiling sun, city streets and dusty roads of Palestine had taken their toll. The disciples had been engaged in the most unpopular task in the world—calling upon men to repent of their sins. They had healed broken bodies and minds. They had engaged in delicate soul surgery. They had answered difficult questions, and so they had had to think, the hardest work in the world (that is why so little of it is done). And they had had to do all these things without a cent in their pockets, with irritating people all around them, petty jealousies inside of them, and hateful enemies ever watching for an opportunity to pounce upon them. "There were many coming and going." Few things are more exhausting than crowds. And these crowds were continuous and exacting, the disciples "had no leisure so much as to eat." Nevertheless they were returning to Jesus with enthusiasm to tell him all that they had done and taught. They were excited, flushed with triumph, for on the whole their work had been amazingly successful, far beyond their dreams.

Jesus, however, cut short their recitals with these quiet words, "Come ye yourselves apart into a desert place and rest awhile." "Rest now?" the im-

petuous, brawny Peter must have thought. "Rest now? Now, when things have really started to move, when thousands are flocking to hear us, when enthusiasm is at the highest pitch, when the needs are so tremendous—so many questions to answer, so many problems to solve, so many sick to heal, so much evil to be overcome, and so short the time; rest when we have such a wonderful message to proclaim, and so great a God to supply every need? Rest now? Not so, Lord." But the wiser counsel of the Master prevailed, "Come, rest."

Apparently this made a very deep impression upon Peter. He never forgot it. He passed it on to Mark. And Mark recorded it in his gospel, the only one of the four evangelists to do so. It had made an indelible impression upon him. He was so much like Peter—young, enthusiastic, vigorous, impatient, wanting the Kingdom of God to come overnight. It is quite possible that that is why he deserted Paul and Barnabas on that first missionary journey. Mark did not have the patience to wait. He wanted results at once or else he was through. Rest to this vigorous worker was not important.

To Jesus, rest was change. The disciples had been with the crowds; now they were to go to an uninhabited spot. They had been in the hot cities; now they were to go to the soothing countryside. They had been in the midst of noise and hurry; now they were to go where there was quietness and leisure. They had been giving and giving; now they were to be replenished. Change is rest.

Gladstone had four desks in his study; one for literature, one for correspondence, one for political affairs, and one for his favorite studies. He would spend one hour or two of concentrated work at one, and then shift to another. Here he would refresh his mind by picking up a new set of problems.

Recently there has come from the press a most delightful book by Winston Churchill entitled, "Painting as a Pastime." Not until he was forty years of age did Mr. Churchill take up this hobby, and yet several of his paintings have been exhibited at the Royal Academy. The great concern of his book, however, is not with excellence in art, but with painting as a *pastime*. "I do not presume to explain how to paint, but only how to get enjoyment." "To be really happy and really safe," he tells us, "one ought to have at least two or three hobbies, and they must all be real." "*Change*," he declares, "is the master key. A man can wear out a particular part of his mind by continually using it and tiring it, just in the same way as he can wear out the elbows of his coat. There is, however, this difference between the living cells of the brain and inanimate articles: one cannot mend the frayed elbows of a coat by rubbing the sleeves or shoulders; but the tired parts of the mind can be rested and strengthened, not merely by rest, but by using other parts. It is not enough merely to switch off the lights which play upon the main and ordinary field of interest; a new field of interest must be illuminated. It is no use saying

to the tired 'mental muscles'—if one may coin such an expression—'I will give you a good rest,' 'I will go for a long walk,' or 'I will lie down and think of nothing.' The mind keeps busy just the same. If it has been weighing and measuring, it goes on weighing and measuring. If it has been worrying, it goes on worrying. It is only when new cells are called into activity, when new stars become the lords of the ascendant, that relief, repose, refreshment are afforded."

Rest is change. At this season of the year many people will recognize that fact and will seek diversion. Some will change their mode of life completely. Having lived disciplined, industrious lives for a period of twelve months, they will throw off all restraint, forget home, church and perhaps law, and give themselves up to devitalizing pleasures and amusements. They have acted upon the important truth that rest is change, but they have forgotten that Jesus did not say, "Go and rest," but rather "Come and rest." There is no true rest apart from him. The Lordship of Christ extends also to recreation. The important question is, does this practice hinder the spiritual, does it fit me better for duty? To one and all—happy vacationing! E.H.R.

INAUGURATION OF NEW PROFESSORS

On Monday afternoon, April 24th, a most unusual service was held in Miller Chapel. In the presence of the Board of Trustees, distinguished representatives from sister institutions, members of the Faculty and student body and friends, three professors were installed—The Reverend George Stuart Hendry, D.D., as Charles Hodge Professor of Systematic Theology, the Reverend Hugh Thomson Kerr, Jr., Ph.D., as Benjamin B. Warfield Professor of Systematic Theology, and the Reverend Paul Louis Lehmann, Th.D., D.D., as Stephen Colwell Professor of Applied Christianity. The charge to the professors was delivered by the Reverend W. Sherman Skinner, D.D., a member of the Board of Trustees and pastor of the East Liberty Presbyterian Church, Pittsburgh, Pa. It is with great pleasure and pride that we publish in this issue of the Bulletin the charge and the three inaugural addresses.

CHARGE TO THE NEW PROFESSORS

W. Sherman Skinner

I

ON the grounds of no human logic is there any reason for my standing here to deliver a charge to three professors in this Theological Seminary of the Presbyterian Church. As a former student, I think I can remember occasions when I coveted an opportunity to make certain charges against some professors in this institution; but this is not that kind of charge; and that dim memory is long ago completely overshadowed by the gratitude I should like to express to the same men. Anyway, you are not the ones.

As a trustee I belong to that group which is charged with charging you and with certain other activities which, like this one, must often seem to be a sort of necessary evil; a group of which some of us, being wise enough neither to gain a place on the faculty nor to refuse one on the board, are surely ill-suited as individuals to give any kind of charge to those who teach.

As a pastor I suspect there are things some of my brethren would want me to say about the abyss which has too often existed, and is felt by some to have been widening recently, between the professor of theology and the preacher of the gospel; and about that I, too, believe some things need to be said, although fully as many of them would have to be directed to preachers as to teachers. It is not by virtue of being a pastor that I have any right to speak to you.

There are, however, an office and a sense in which the student and the trustee and the pastor disappear, in which all identity by human relationships is gone; and one prays that, in the responsibility laid upon him by an agency of the Church of Christ, some word may be spoken which will come by authority of the eternal Word of the living God. If, in the hour of your inauguration in the professorships to which you have been called, you turn to the pages of Scripture for some divine mandate, perhaps two words will sound again out of the familiar great commission. We have been accustomed to think of these verses only in connection with the missionary enterprise of the Church; but to do so is to limit their significance unduly. These words must ring clearly in your ears today—two words from our Lord: "Go . . . teach . . ."

What a frightening responsibility is laid upon you! We are all commanded to teach. Those of us who have been ordained to the gospel ministry are known in our communion as teaching elders. But you . . . you are singled out to teach those who teach. As you face that responsibility, which is itself the sternest charge you can hear, I can only beseech you in the name of Christ to fulfil your commission under the compulsion of two or three great concerns —concerns which we trust you feel or you would probably not have been called to these chairs.

There is in the Church today a growing concern for our theology—for the theological competence and vigor, that is, not of the theologians, but of the

ministry as a whole. It may not be as robust a concern as one could wish, but it is alive and kicking. Too many of us have too long been on the defensive intellectually. Without any effort or desire to lay the blame anywhere, it is a fact that we have too often left the Queen of the Sciences to live by herself, and sometimes to languish, within the cloistered halls of our seminaries, and our ministry has been theologically ill-prepared to meet the world. We have been living through a period of ecclesiastical activism in which we have surrendered the initiative in thought to the physical and social sciences.

No higher responsibility can fall to anyone than that of lighting up for men, who are committed to preach the gospel, the formal structure of the truth they have to proclaim, and helping them to build it firmly into their own thinking. Let them object at first that pure theology is a too rarefied and unearthly atmosphere to breathe and yet live. If a personal word may be permitted, two short elective courses in detailed Christian doctrine, which were part of my Seminary training, intensive studies in two limited areas of theology, have meant as much to my ministry in a practical way, as a large number of some other courses put together. What a charge is yours to give the Church men who have so firmly grasped the whole light of divine revelation that it informs all their thinking!

Then your responsibility under this concern will have been more perfectly discharged if you can so teach that men will be inspired to continue throughout their ministry to grow theologically. Perhaps this seems to be laying too much to the charge of the teacher; for there is responsibility also on the part of the student. I am reminded of the woman, about to be anesthetized for an operation, who asked the doctor how long it would be after she regained consciousness before she could think clearly. He looked at her a moment in hesitation and then said, "I'm afraid you're counting too much on this anesthetic." One cannot count too much on a theological course alone, but many a man who has contributed much to Christian learning looks back with gratitude to the inspiration of a teacher. May you receive that kind of thanks many times to cause you, yourselves, to be grateful. And God grant you a large part in giving the Church men who can out-think the world to which they are called to give the eternal Word.

II

There is, secondly, a concern for the relevance of our theology to the contemporary scene. That statement ought not to be mistaken for a part of the current tendency in much secondary and higher education to give what is called practical or vocational training. But there is a justifiable anxiety about a ministry which does its theological thinking in a vacuum, or at least looks at divine revelation from an angle from which it cannot see any of the rest of the world at the same time.

There can scarcely be a higher mission than to help men see the universal pertinence of the revealed truth of God. The world to which we speak is being drawn every way by the winds of thought and feeling: now fascinated by a morally enervating existentialism, now driven by a materialistic lust for power, now trembling helplessly before the science which is its own brain-child, grown monstrously out of proportion

and threatening to turn upon the same world and destroy it. Our society is in the throes of a far more extensive revolution than most of its people are willing to recognize, a revolution which is without any true guide, and which in the basic philosophy of its most effective manifestations is a blasphemous rebellion against God. In that world the men who preach the redeeming Word must know that the truth of God has light to throw into every corner of the life of men—into their homes and offices and board rooms and union headquarters, as well as their laboratories and lecture halls. It is a significant thing that at the same time two men are being installed in professorships of Systematic Theology today, and another in a chair of Applied Christianity. God grant you the sensitiveness and understanding to help men to live and think in the thrill of the eternal and universal relevance of the gospel.

III

Finally, there is also a concern for a deeper, simple Christian devotion. The hunger for it is evident in such movements as the Iona Community and Kirkridge, and in a renewed interest in the great devotional literature of the Church. The need for it is apparent in the desperate way we have been whittling out crutches of organizations and techniques in an effort to help people stand with some semblance of loyalty. But, a hundred voices ask at once, is this the province of a theological professor? Would you jeopardize the scholarly tradition of our seminary teachers by suggesting that they must act also as personal spiritual guides for their students; that they are to be examples and leaders in the devout life?

Well, God forbid that there should be a professor without it. God forbid that his teaching should leave students without it. Theology without devotion is an arid, sterile discipline. And it is bound to be a poor theology just because the truth of God has to do with all of life, including the life inside the teacher and the student. The words of Jesus are actually best translated not, "Go . . . teach . . . ," but, "Go . . . make disciples." Can there be any higher responsibility than to teach in such a way that men are led to do their thinking, the best and most virile kind of thinking, about the truth of God and its meaning for the life of today, at the feet of Him Who is the truth and the life?

He is also the way. And I suspect men can only be so led if those who teach them are constantly so close to the Master that the students who come near to them must draw near to Him. The responsibilities for strong theological thinking in tomorrow's Church, and for its relevancy, must seem great. They can be discharged only in fulfilling this third and most important charge to hold men in personal devotion to Him Who is the Word of God and the Lord of life. There is significance in the juxtaposition of ideas in the great commission. "Go . . . teach . . . and, lo, I am with you alway, even unto the end of the world. Amen."

PRINCIPLE AND METHOD IN THEOLOGY

GEORGE S. HENDRY

MY first word must be an acknowledgement of the high honor which the Trustees have conferred upon me by electing me to this chair. It is an honor of which I am deeply sensible. When I recall the distinguished men who have occupied this position before me, and in particular him whose name is attached to it; when I think of the three great volumes of Hodge with their concentration of purpose, their inflexible logicality and their massive erudition, and when I consider my own slender equipment in comparison, I cannot but feel some misgiving at entering upon so great a succession. It is my earnest hope and prayer that I may be enabled to justify the confidence which has been placed in me and maintain the tradition of sound doctrine which I inherit from my predecessors.

There is an obvious disadvantage in the fact that I come to the position from twenty years in the pastoral ministry. One's academic equipment is bound to have fallen somewhat into disrepair. Yet at the same time there are good reasons why the professor of theology should come to his task fortified with practical experience of the ministry. For one thing, the great majority of those whom he will teach are men who are preparing for the work of the ministry, and it is well that their teacher should have practical understanding of the duties and responsibilities which they will have to face. And then, it is in the nature of Reformed theology that it should be closely bound up with the life of the church. Theology is a science, deserving of all academic respect, but at the same time, it is the handmaid of the church, auxiliary to the ministry of the Word; and it is most truly scientific when it is most mindful of its chief end.

The occasion requires that I should say something to indicate how I conceive the task which I have assumed. It might be deemed sufficient to say that it is the continuance of the work of those who have gone before. Other men have labored, and we enter into their labors. The theologian of the Reformed Church enters into a great theological tradition, and whatever misgivings he may have regarding his own equipment for the task, he has the comfort of being able to draw on a rich inheritance from the past. A conscious pride in this tradition, a sense that it contains unexplored resources of wealth and a desire to seek them out are more likely to conduce to a true sense of theological responsibility, than an intemperate pursuit of novelty and originality.

But of course, theology does not consist of digging up buried treasure. It is more like tilling a field. We cannot be content to reproduce the thoughts of those who have gone before us; we must re-think them for ourselves. And in this process of re-thinking there will always be an accent or an emphasis which may differ from one age to another. Where do I conceive that the accent in theology should be laid today? The main theological task, as I see it, today, is a re-examination of the nature of theological thinking. By this I understand a clarification of its principle and its method. Nothing is so needful in

theology as just that it should *be theology*, that it should stand on its own feet and obey the laws of its own being, and resist the demands for conformity which are thrust upon it from the side of philosophy, history and science. It is a main weakness of much modern theology that it has been so subservient to these demands; it has pursued a policy of appeasement; it has been concerned to seek a basis for itself in presuppositions which are generally acceptable, and in so doing it has betrayed an unsureness of its own ground. Theology is a work of faith. It is no part of its business to go behind faith and seek other, presumably firmer, foundations for faith. Philosophy may take up this inquiry, if it is so minded, and if it considers itself competent. Theology cannot do so without self-stultification. A man adrift on a raft in mid-ocean is not wise to jump overboard to find out the secret of its buoyancy. Theology is a work of faith in the revelation of God. That is its ground, its principle, its presupposition, its axiom. The revelation of God is His free, sovereign act; it confronts us as unique, contingent event; it cannot be deduced from philosophical premises or confirmed by historical evidence or verified by scientific experiment. It is miracle; it springs from the initiative of God and is not dependent on conditions or presuppositions derived from elsewhere. God is the sole premise of any proposition that can be made concerning Him. Theology must hold fast to this principle, as a drowning man clings to a plank. To the question of the philosopher, how we can know the revelation of God, theology can give no answer that will satisfy him on his presuppositions. It knows that it knows, as a child knows its own mother. It cannot argue *to* revelation; it can only argue from it; for it comes from it; lives by it; draws its substance from it. To the philosopher who recognizes no authority save "the intrinsic cogency of his thought,"[1] *cogito ergo sum*, the theologian opposes the principle, *ἐπίστευσα, διὸ ἐλάλησα*, I believed, therefore have I spoken; we also believe, therefore we speak (II Cor. 4:13). And if the theologian appears to be walking on the water, it is because his Lord bids him so to come, and he has no choice but to obey that magisterial *ἐγώ εἰμι*, I am; be not afraid.

If, then, revelation is the principle or "presupposition" of theology, this has important consequences for the nature and method of theological thinking. I should like to indicate a few of the most important ways in which theological method is determined by its principle.

I

Theological thinking is exegetical thinking. Theology knows the revelation of God because it knows the testimony which is borne to it in the Bible. It has no other means of access to it. It cannot by-pass the Bible and find some other more direct and immediate approach to its subject. The revelation of God is known in and through the prophetic and apostolic witness of the Old and New Testaments, and the business of theology is to interrogate them and ascertain the meaning of their testimony. The witness of prophets and apostles belongs to revelation; it is inseparable from it, as the humanity is inseparable from the divinity of Christ. But it is not identical with it, and is not to be confused with it. The Biblical

[1] Dorothy M. Emmet, *The Nature of Metaphysical Thinking*, p. 152.

witness consists of a written record, a Scripture; and the letter killeth; it is the spirit that gives life. Revelation is the living voice of God, *Dei loquentis persona,* as Calvin said;[2] and to identify that with a written record is to seek the living among the dead. It is not an excess but a defect of faith to identify the written record with the revelation of God and to ascribe to the record qualities which, supposedly, authenticate the revelation. It is not the witness which authenticates the revelation; it is the revelation which authenticates the witness. For this reason it is clear that when theological thinking is described as Biblical or exegetical, this does not mean that it consists of a slavish reproduction of the thoughts of the Biblical writers. The prophets and apostles may be pictured as men standing with outstretched hands, pointing to something they saw. Not to see *as* they saw, but at their direction to see *what* they saw is the aim of theological exegesis. Their word to us is the word of Philip to Nathaniel: "Come and see" (John 1:46).

II

Theological thinking is Christological. For what is it we are bidden come and see? "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (John 1:45). Jesus Christ *is* the revelation of God; the content of revelation is not a body of truths or abstract propositions; it is God Himself, Immanuel, God with us. He is the truth, and the norm of truth. But He is living truth, the word made flesh. And that means that He can be apprehended only in living encounter in which He remains Subject; He cannot be objectified, He cannot be translated into propositional form and incorporated into a system. When we speak of "systematic theology," we must realize that that which makes it systematic is not some unifying principle of thought which co-ordinates all its elements and binds them into a consistent whole. The principle is a person, the living Lord Jesus Christ. He is the center of the system. Theological thinking consists of a series of perspectives which converge upon Him, and the truth and vitality of all theological propositions depend upon Him. Their proof is not in our hands; it is ours to study to show ourselves approved by subjecting our theological thinking to the norm of truth.

III

Theological thinking is ecclesiastical. It is part of the liturgy of the church, the service which the church is called to render to God. It is, of course, an intellectual task, and as such it must conform to the laws which govern all intellectual activity; it must be scientific in the proper sense of the word; i.e., it "must respect what may be called the law of the object and its relation to the mind."[1] But it does not take place in a vacuum. It does not choose its own ground; its ground is chosen for it. Theological thinking, as I have said, begins from the revelation of God, and the revelation of God is known and confessed in the church of God. This knowledge and confession constitutes the true meaning of tradition, and theology, like the church which it serves, is bound to the tradition. It is impossible for theology to transplant itself

[1] A. B. Macaulay, *The Death of Jesus,* p. 30.

[2] *Institutes,* I.7.4.

to some other, supposedly independent ground, and assume the air of a free, speculative inquiry into the final mysteries of being and destiny. If there is sometimes a suspicion or distrust of theology as a useless intellectual game with no bearing on the real life of the church, it will usually be found to be because theology has attempted the impossible feat of suspending itself in mid air. A theology which is mindful of its true nature, which "looks unto the rock whence it is hewn and to the hole of the pit whence it is digged," will always be most closely related to the life of the church; for it is in its essence (if I may adapt a celebrated formula) an activity of the church, by the church, for the church.

I have preferred the term ecclesiastical to dogmatic in this reference, as being more comprehensive. But dogmatic is certainly included in ecclesiastical as a determination of theological method. Theological thinking is dogmatic, not in the sense that it is committed to literal re-affirmation of the formulae in which the church has defined its understanding of the revelation of God in Jesus Christ, but in the sense that it is concerned with that which these formulae sought to define. The dogmas of the church are like buoys which mark the limits of the channel through which the living tradition of faith has flowed. Theology is dogmatic, not because it has to moor itself to these buoys, but because it has to proceed along the channel which they mark. It will take note of them; it will be grateful that they are there, and it will be advised to think twice before colliding with any of them.

IV

Finally, theological thinking is eschatological; that is to say, it is a thinking within frontiers. Theology thinks from the revelation of God, but it also thinks towards the revelation of God; and only in this polarity is it theological thinking. There is thus a certain impropriety in speaking of revelation as the principle of theology, in so far as a principle suggests a starting-point from which one can proceed to build up a system. Theology cannot use its principle in this way; for its principle is also its τέλος, its faith is the ὑπόστασις of its hope. It is by this characteristic that theology is most clearly differentiated from all metaphysical philosophies, which it cannot but regard as misguided attempts to anticipate the beatific vision. Theology has a closer affinity with those philosophies which concentrate their attention on existence; but it differs from them too; for it is rooted not in scepticism but in faith, faith that the meaning of existence is to be found in God, "of whom, by whom and to whom are all things." The realization of this meaning is the goal of theological thinking. But in the meantime it apprehends the meaning only in the form of contradiction, *sub specie crucis*. Therefore it is *theologia viatorum*—pilgrim theology we may call it—not claiming to have apprehended the truth so much as to be apprehended by it, and recognizing that it is not its business to vindicate the truth, but to work and pray that the truth may vindicate itself. That is the limitation of theological thinking, and it is also its promise.

These, then, are some of the main characteristics of theological thinking, as I understand it. The list could be extended, but the all-important factor in

theology is its direction, its "orientation," and I think the points I have mentioned are sufficient to indicate it.

It is not easy for theology to maintain its direction; for it is under constant temptation to waver. Theological thinking is a strenuous discipline. But we may rejoice that we live in a time when theology is showing a fresh determination to *be itself*. May it be granted strength to move forward with a firm step and a clear vision in the service of God and His Church.

FAITH OF OUR FATHERS

Hugh Thomson Kerr, Jr.

I

I HAVE called this inaugural address "Faith of Our Fathers," and I have in mind by that familiar phrase the fathers of Princeton Seminary, particularly those whose names are associated with theology, and also the fathers of our Reformed tradition as that has been bequeathed to us from the Protestant Reformation of the sixteenth century.

It is the usual custom on such an occasion as this for the newly inducted professor to make mention of his predecessors. It would be easy and pleasant for me to do this by making grateful reference to my own instructors in the faith:—to Professor Donald Mackenzie, known to many here, who was my teacher in Western Seminary before his appointment at Princeton; to Professor Hugh R. Mackintosh of Edinburgh who guided my post-graduate studies; to Professor Karl Heim of Tübingen who introduced me to contemporary continental thought; and perhaps you will allow me to refer to my own father, my most persistent teacher and my severest but friendliest critic. In diverse ways but with striking unanimity these are the ones who opened up for me the riches of the Gospel as the good news of God in Christ for man's redemption.

From the galaxy of Princeton professors of theology, I single out but one—Benjamin Breckinridge Warfield, that star of first magnitude whose illustrious name has been given to this new chair to which I have just been installed. Unfortunately I cannot speak here at first hand or out of my own personal acquaintance. I never saw or heard Dr. Warfield, and all that I know about him comes from his writings and the reminiscences of those who were his students and contemporaries. It is not for me, therefore, to rehearse before you the details of his life and work. But I would like to emphasize certain characteristics of his career with which I can unhesitatingly associate myself. There are positive features in Dr. Warfield's teaching which I would regard as of abiding significance and which may be taken as tokens of the continuity between Princeton past and Princeton present.

First and foremost, the name of Warfield is inevitably linked with vigorous and substantial theology. He believed in theology. The title of the chair he occupied for so many years at

Princeton was known as "Didactic and Polemic Theology." Those adjectives sound obsolete to our ears and may even cause us to smile. But that may be as much an indictment of our modern mood as an indication of our own sophistication. The importance of the teaching of theology, or of a theology that teaches, was certainly assumed and taken for granted by Dr. Warfield. And a polemic theology is theology with a point of view, or more simply, with a point.

To be sure, didactic and polemic theology may disintegrate into scholastic casuistry and become arid and irrelevant. But this need not be so, and in any case nothing is so much needed in this doctrinally illiterate generation of ours than the recognition of the instructive importance of theology as well as its aggressive and militant message. Such a theology, as it seems to me, is quite compatible with the best in contemporary thinking and constitutes a help rather than a hindrance in the formulation of that ecumenical theology for which our age looks so longingly. Princeton Seminary has always magnified the significance of theology, and I trust it will continue to do so.

In the second place, the theology for which my predecessor was known was not only didactic and polemic but Biblical. Prior to his coming to Princeton, Dr. Warfield was Professor of New Testament Language and Literature at Western Seminary in Pittsburgh. He never lost his interest in the Bible, and when he was appointed to a chair in doctrinal theology, he did not understand that to mean any minimizing of the primary place and authority of the Scriptures. His published essays give ample evidence of his Biblical concern, and the most controversial issue of his career was directly related to the question of Biblical authority. Whatever may be said about that chapter after the passing of the years, it is at least clear that Warfield was determined to maintain the normative significance of the Bible as the Word of God in a time when theology and historical criticism seemed to many to cut the nerve of objective truth.

The problems of textual criticism are not the same today as they were twenty-five years ago, but the question of the authority of the Bible is still very much a crucial issue of theology. Doctrinal theology joins hands with Biblical theology when the question is raised, "What is the source, the content, and the norm of Christian truth?" In his own day Professor Warfield did much to effect a fruitful relationship between Biblical and dogmatic theology, and it is my earnest hope that Princeton theology will always be rooted and grounded in the living Word of God.

The third characteristic of my predecessor's position to which I would make special reference and with which I would associate myself was his unswerving loyalty to the Reformed faith. Princeton Seminary has always been committed to a "Confessional" position. In an essay on *The Significance of the Westminster Standards* (Scribners, 1898), Dr. Warfield explicitly joined together "the Gospel of God's grace," or what he liked to call "evangelical religion," and the Protestant Reformation especially the Calvinistic or Reformed faith. This he did, not with any sectarian prejudice but because he interpreted the Reformation as "the Gospel of God's grace brought back to earth" after the darkness of the Middle Ages.

It must be said, however, that Warfield understood the authority and significance of the confessional position to derive from its faithful exposition of the Gospel. "Nothing like divine inspiration," he said, "is attributed to any of these documents."

The task of Princeton Seminary, therefore, in accordance with its historic confessional position, is to make abundantly clear and relevant for the times in which we live the essential meaning and significance of the Christian Gospel as it was given classic statement in the Protestant Reformation of the sixteenth century, particularly in that historical expression known as the Reformed faith. Toward the realization of that purpose there is laid upon us not only the responsibility of appropriating the recreative dynamic of the Gospel of God's grace but also the necessity of interpreting in ever fresh ways that Reformation tradition to which historically and theologically we are committed.

II

It is one of the encouraging and revealing features of contemporary theology that there has emerged, *since* the day of my predecessor, a renaissance of interest in the meaning and purpose of the Reformation. There has always been a lively concern for the investigation of this revolutionary period of Church history, but at the present time we are witnessing a re-assessment which is in many ways unique. It is not only that new light has been shed on controversial problems. More important than this is the fact that contemporary scholarship is informed by a revised and quite distinctive method of approach.

Without trying here to describe or analyze this movement, I should like to set down in the form of three propositions what I take to be the most suggestive insights regarding our Reforming fathers as providing the basic presuppositions of a truly Protestant theology for our day.

First, the Reformation was not something new but something old. Protestant theology has for too long been burdened with the misunderstanding that it began during the sixteenth century and is, consequently, a relatively late-comer in the history of the Christian Church.

When we read the literature of the early years of the Reformation, however, we discover how foreign to the minds of men like Luther and Calvin was the idea that Protestantism began in the sixteenth century. What they never tire of repeating is that they wish to introduce nothing new into the Church of their time; that their sole interest is the revival of New Testament Christianity; that far from being an aberration, it is Rome that has gone astray.

All the Reformers including Melanchthon and Bucer, as well as Luther; Bullinger, Zwingli, Cranmer, and Knox, as well as Calvin had what amounted to a holy horror of schism in the Church of Christ. In his important tract on *The Necessity of Reforming the Church* (1544), Calvin made a prolonged and detailed response to the charge that the Reformation was basically schismatic. Concluding the essay and pointing a finger straight at Rome, he said in characteristic language: "I deny that See to be Apostolical, wherein nought is seen but a shocking apostasy."

The Reformers constantly appealed from their own theological opinions to the Apostolic consensus of the early

Church and the New Testament. The same appeal is found in the earliest creeds and confessions of the Reformation, virtually all of which take pains to emphasize their full acceptance of the so-called ecumenical symbols of the early Church.

It was this deep conviction among the Reformers that what they had to say was not something new but something old that alone entitles us to define the Reformation, in Philip Schaff's fine phrase, as "a deeper plunge into the meaning of the Gospel." It is this evangelical loyalty that constitutes the true charter of Protestant theology, and it is this tie that our age so much needs to acknowledge and strengthen.

Second, the Reformation was not negative but positive. If the Reformation was in fact a deeper plunge into the meaning of the Gospel, then it must have been a forthright, categorical, positive proclamation of the good news. And yet from the very beginning and until the present day Protestant theology has tended to think of itself as reactionary, antagonistic, and negative.

There are reasons why this impression should have become so entrenched. The words "Reformation" and "Protestant" have negative associations. This indeed may well be one's first impression on looking into the writings of Luther or Calvin. What the Reformers seem most concerned about is the defection, the immorality, the unspiritual character of the Church of their own day, and they exhaust their most violent language upon all such conditions.

The negative side of Protestant theology, however, has surely been overdone and in the long run has proved a disservice and an injustice. The big problem which Protestant theology faces in our day is not the immorality and defection of the Roman Church but utter confusion as to what the Christian faith is all about. Our chief task is not to show how we differ from others but to indicate in clear and unmistakable terms just what it is we *do* believe.

Third, the Reformation was not so much a system of theology as a testimony to the Gospel. The important thing to notice about the relation between theology and testimony is the sequence. The testimony comes first; the theology is the result, the by-product, the reflective response.

The Reformation attitude toward the Word of God as the final authority for faith and life made impossible any finally closed system of theology. The Reformers did not write as if they had the final word, though they could be dogmatic enough. They were clear that if it is the Word of God and not the word of man that determines the faith, then any theology, no matter how Biblical or evangelical, must be only a faltering and stuttering effort to express the inexpressible.

It was the great tragedy of the post-Reformation period that it forgot this initial caution about theological systems and attempted to set up rigid doctrinal structures which would not only give expression to the new found faith but act as containers of it. Thus Prótestant theology moved from the fluid to the static conception of its rôle, the Word of God became a theory of Biblical inspiration, and creeds were thought of as the receptacles of the faith. The sequence between testimony and theology was broken, the animating spirit of the Reformation was suffocated, and there was left a vertebrate but cold doctrinal skeleton.

If we are to recapture the testimony of the Reformation, we must see that the ultimate authority of faith and life is not a system of beliefs about God but God himself. This is not meant to disparage theology or to give aid and comfort to those who would like to dispense altogether with a structure of belief. The Reformers did not hesitate to plunge into the deepest theological problems or to erect elaborate systematic interpretations, but they did so only after they had first plunged into the Gospel.

III

The relation between contemporary theology and the Reformation, consequently, is one of creative tension between a reactionary and a revolutionary attitude. We should be conscious of our tradition and at the same time see that our obligation to our own time is something more than the mere transmission of a static position. Protestant theology should be neither reactionary in the sense that it will ignore the ferment of contemporary existence by escaping into the seclusion of a sterile confessionalism, nor should it be revolutionary in the sense that it will deprecate or trifle with the living tradition of the past.

If Protestant theology can take seriously the Reformation recall to the Gospel, it will conserve the vitality of its heritage, and it will feel anew the compulsion, under the Word of God, of reforming not only the Church and the lives of men and society but even the life and thought of its own tradition.

What has been suggested here is in the interests of a proper perspective for contemporary Protestant theology. Only as we rediscover the grounds of our evangelical faith, can we hope to get our bearings for the journey that lies ahead. To make such a theology vital and relevant—in its structure, its implications, and its applications—this is the superlative task to which we have been called and to which we hope, under God, to give the full measure of our devotion.

THE DYNAMICS OF REFORMATION ETHICS

Paul Louis Lehmann

THE appointment with which I have been formally entrusted today, I accept, in trust, as a privilege and as an opportunity. The privilege is that of living and working in the heritage and fellowship of faith and learning of Princeton Seminary. The opportunity is the task of so growing in and applying myself to the heritage and fellowship of this Seminary as to enlarge, enliven, and engrave the impact of Christian faith and truth upon the shape of things to come.

I

The shape of things to come is never the same. The responsibility for and towards the future is determined by the

frontiers of the present. This is the unique disclosure and vitality of Christian faith and truth. To believe that God in Christ is Father, Son, and Holy Spirit, and that this faith is at once the key to the meaning of the Bible and the clue to the knowledge of the truth about reality and about society—to believe this is far from accepting a mere theological formula or mouthing an empty creed. The Trinitarian faith of the Church, as the late Professor Charles Cochrane has brilliantly shown,[1] provided the terms in which the disintegrating culture and politics of Graeco-Roman society found the basis and the possibility of reconstruction. In that day, the frontiers of the present were barricaded by the nemesis and the nonsense of blind chance. There hung over the shape of things to come the pall of paralyzing disillusionment because the confidence of the past in reason and in virtue had been discredited. In the last analysis, the collapse of Hellenism was due, in Mr. Gilbert Murray's fine and pathetic phrase, to "a failure of nerve." It is this failure of nerve which makes men unable and unwilling to trust the future and to insist, in consequence, upon freezing the status quo and justifying the present in terms of the outworn patterns of the past. Conduct has lost its dynamics, its δύναμις, to use the word which the Greeks had for it. Men go on living, to be sure; but without the ethical framework and guidance which enable them to cope with social change.

But Christians are not so; Christians, that is, who have in fact, determined the shape of things to come. They have their own dynamics of conduct. It is the same Greek word, but it carries for Christians the overtones and the undertow of Biblical experience. My colleagues in the Old and the New Testament will perhaps allow me to render this biblical δύναμις as *moving strength.* (If not, they will, unfortunately, have to see me outside.) But if I am at all within the range of biblical lexicography, the point is that what happens in the world is the work of the *moving strength* of God. It is the moving strength of God which keeps the eyes of His people fixed upon the future for God's next move. It is the moving strength of God which breaks in upon His people with one event after another by which they are meant to be redeemed. To be redeemed in this world is to discern and to move across the line between the possibilities which are played out and those which are full of promise. It is the moving strength of God which anchored itself in Jesus Christ in one perpetual present wherein the future meets and fulfills the past by transforming it. Did He not Himself declare that "no man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Lk. 9:62)? This, he said, to one who wanted to be his disciple without stopping to consider what was involved. And to those who knew only too well what was involved and conspired to put him to death, to them he said—when they tried to trap him between blasphemy and perjury—"ye shall see the Son of man sitting on the right hand of power (τῆς δυνάμεως), and coming in the clouds of heaven" (Mk. 14:62). It was this conviction of the presence and the power of God in Christ which prevented the Christians in the Graeco-Roman world from looking backward for the evidence of God, as though God could be established as an *inference*

[1] Charles Cochrane, *Christianity and Classical Culture*, Oxford, 1940.

from reason and experience. Instead, they looked ahead. God was, for them, the *pre-supposition*, not the inference, of all reason and experience. Consequently, they fastened their eyes upon the shape of things to come in dedicated expectation of fresh and purposeful manifestations of God's moving strength. Of this δύναμις, this moving strength, the Spirit was executor. The doctrine of the Trinity carried the God of the Bible into the formative position in western cultural history. The triune God gave point to the future and politics made sense.

II

Politics is the science of the polis. So Plato and Aristotle defined it. And while the word has, in modern times, undergone a certain semantic shrinkage, the classical conception and feeling for it still stand. For the polis is the ordered society of men. Its problems are still the problems of the terms and the arrangements by which men who, by nature cannot live alone, can live together. In a world of anarchic nation-states, the problems of politics may seem immeasurably more urgent and complex than in a world of rivalrous city-states. More complex, perhaps! But scarcely more urgent!

> "They are adventurous beyond their power, and daring beyond their judgment, . . . ; your wont is to attempt less than is justified by your power, to mistrust even what is sanctioned by your judgment, . . . Further, there is promptitude on their side against procrastination on yours; they are never at home, you are never from it: for they hope by their absence to extend their acquisitions, you fear by your advance to endanger what you have left behind. . . . To describe their character in a word, one might truly say that they were born into the world to take no rest themselves and to give none to others."

Who are *they*? The Russians, according to the congressional record, reporting a major American foreign policy speech? Not at all. *They* are the Athenians, citizens of the paragon of all democracies, according to a speech in the Congress of the Peloponnesian Confederacy at Lacedaemon in 432 B.C., reported by Thucydides.[2] As for ourselves, as Mr. Lionel Trilling sees us, in our time there are only two parties—the party of the Party, whatever its political orientation, and the party of the Imagination. "Unless we insist . . . that politics is imagination and mind, we will learn that imagination and mind are politics, and of a kind that we will not like."[3]

Mr. Trilling's announced aim is borrowed from John Stuart Mill. It is—to "recall liberals to a sense of variousness and possibility."[4] But as though the fortunes of the ancient polis had no profounder lessons to teach, neither Mr. Trilling nor John Stuart Mill have recognized that political liberalism, in their discerning and proper sense, is only consonant with Christian orthodoxy in the trinitarian sense. For this omission of theirs, trinitarian Christians must shoulder the lion's share of responsibility. Trinitarian Christians have deserted the ancient achievement of their faith which was: to make meaningful room in the ordered society of

[2] Thucydides, *The Peloponnesian War*, Modern Library Edition, p. 40.

[3] Lionel Trilling, *The Liberal Imagination*, New York, 1950, p. 100.

[4] *Ibid*, p. xiii.

men for "a sense of variousness and possibility." They have failed to express in word and in deed the fact that it is in open-ness and change—not in the status quo—that men are to discern the moving strength of God. They have failed to bear witness in faith and in obedience to the fact that the true order of human affairs in the world is a divine order. A divine order in human affairs is the integration of the premises and the institutions of social life so that responsibility for what is going on is continually exercised in the direction of self-criticism. Whenever in human affairs, responsibility for what is going on is identified with self-justification, then, disorder has become the order of the day.

There is a theological conception of order which is essential to political life in the broad and basic sense in which we are speaking of it. What this theological conception of order is, I should like to define in terms suggested to me by one of my former students now about to be graduated from the Law School at Yale University. I asked her once, how, on the basis of her studies in theology, and of her studies and reflections upon the nature of law, she would define "order." And this is what she said: "order is the necessity of so living in one moment, as not to destroy the possibility of the next." If law is the marrow of politics, theology is the breath of politics. And this is why and how Christian orthodoxy in the trinitarian sense and political liberalism in the sense of order at the disposal of variousness and possibility belong together.

III

The disciplined reflection upon theological order: its presuppositions, its character, and its responsibilities—this is Applied Christianity, as a branch of theological learning. The emergence of the discipline which has been entrusted to me in this Seminary expresses both the uneasy conscience of the Protestant Reformation and the dynamics of Reformation ethics.

On the 27th day of September 1871, the Reverend Charles Aiken, D.D., was inaugurated as Professor of Christian Ethics and Apologetics in Princeton Seminary. The appointment marked the response of the Board of Directors of the Seminary to a communication from the Faculty. In order to underline the conviction of the Directors concerning the basic importance of this new chair, it bore the name of Archibald Alexander who, according to the minute adopted at the time, "more than any other man, is entitled to be regarded as its (i.e. the Seminary) founder."[5] Professor Alexander's name was not long attached to the chair, nor indeed, was its original scope. By 1880, Apologetics was taken over by Professor Francis Patton under the aegis of the Stuart name and Christian Ethics was left to share Professor Aiken's attention with Oriental and Old Testament Languages and Literature. Princeton Seminary may be pardoned for a certain ambivalence in steadying its new chair because at that time theological seminaries were not accustomed to Christian Ethics.

As far as I can discover, the first chair to be expressly named as a chair of Applied Christianity was founded as the Rand Chair at Iowa College in 1892. But Princeton's pioneering position in

[5] Charles A. Aiken, *Addresses and Essays*, New York, 1871. Inauguration as Professor of Christian Ethics and Apologetics in Princeton Theological Seminary, p. 4.

this matter is marked by the fact that it was the first theological seminary to establish a chair of Christian Ethics and to define the office of that chair in terms which later came to be designated as Applied Christianity. The moving spirit in this theological innovation was Stephen Colwell, Esquire, of Philadelphia; a trustee of the Seminary from 1854-71. The Faculty communication declares: "the design . . . was to treat of the Religion of Christ in its bearing upon human society and the welfare of man in general, and, particularly, by developing the gospel law of charity or mutual love, to expound the duties which men owe to their fellow men, not only in their individual capacity, but organized and associated as churches, communities and nations. This subject was to be presented not only didactically but historically, by showing what the gospel has done to change the face of society and ameliorate the condition of man since its first introduction into the world. . . ."[6]

Stephen Colwell's writings fairly leap with the passion of this purpose, unmistakably the controlling passion of his life. Two things are remarkable about this adventure of Princeton Seminary in honoring his memory. The first is its apologetic setting; the second is its social aim. The initial connection of Christian ethics with Apologetics was an unwitting confirmation of Stephen Colwell's judgment upon Protestantism. "Whilst we might dwell upon many triumphs of science, art, and industry, in Protestant countries," he wrote, ". . . we feel bound to say that too great devotion to the pursuit of riches, to the increase of production and the extension of commerce, has been their chief characteristic."[7] Historians of the period are agreed and have further pointed out that Protestantism was becoming increasingly aware of losing its grip both upon the intellectuals, in their pursuit of science and philosophy; and upon the laboring people, increasingly restive under their lot in an industrial society. So the Seminaries set up courses in Apologetics and Ethics to prove that Christianity was both good for the truth and good for mankind.

But Stephen Colwell's concern was far more fundamental and far-sighted than that! His passion was "to change the face of society." The discernment and forthrightness of his insight have come to me, I frankly admit, with the full force of a discovery. For Colwell grasped the inherent dynamics of Reformation ethics and exposed the failure of the Reformation to be true to its ethical foundations. "The social, political, and commercial institutions of the present day," he declared, "founded upon, and sustained by, a selfishness heretofore unequalled, are the great barriers to the progress of Christianity."[8] And again, "the success of the Reformers . . . was remarkable; but they were far from seizing and presenting the whole scope and spirit of Christianity. . . . It has been the duty of Protestants ever since, not only to vindicate constantly the great truths brought out at the Reformation, but constantly to extend and purify their knowledge; and whilst thus holding up the truth, to aim at a better fulfillment of the duties of Christianity."[9]

[6] *Ibid.*, p. 3.

[7] Stephen Colwell, *New Themes for the Protestant Clergy*, Philadelphia, 1853, p. 124.

[8] Henry C. Carey, *A Memoir of Stephen Colwell*, Philadelphia, 1871, p. 24.

[9] Stephen Colwell, *op. cit.*, p. 115.

IV

To this task, and I pray, with faithfulness to the mind and the imagination of Stephen Colwell's vision, I devoutly dedicate my ministry in the Church of Jesus Christ from the chair in this Seminary which bears Stephen Colwell's name!

Colwell rightly understood the revolutionary fact that when the Reformers exalted the gospel law of charity as the norm of Christian ethics, the moving strength of the triune God had burst afresh upon the world, requiring new terms of interpretation and action. As the Reformers saw it, the God of the Nicene Creed (the only undisputed ecumenical confession of the Christian Church) was at work in the world in the community of those who are justified by faith alone. Justification is the promise of the forgiveness of sins. The community of the justified is the community of those who, being reconciled to God, are reconciled to one another. Justification means that God is known and obeyed on the frontiers of every present; there where the new possibilities of life for men "not only in their individual capacities but organized and associated as churches, communities, and nations," cut across the outworn patterns of the past.

The Reformers, as Troeltsch's monumental study has shown, were one with their predecessors in the medieval and in the ancient church in assuming the responsibility for a corpus christianum. They wanted and strove to conform the world to Christ. But the Reformers drew back from the dynamics of their own ethical foundations. Wearied perhaps by their polemics against Rome, they weakened before the threatened anarchy of Anabaptism and of the long-dyked political and social pressures for a new society. In consequence, they barricaded the dynamics of the community of the justified behind the familiar but cracking bulwarks of an order that the moving strength of God had set aside. They fell back upon the ancient tradition of natural law and of the law and the institutions of Moses.

This retreat has bequeathed to us who are the heirs of the Reformation the great unfinished task of Reformation ethics. It is the task of reflecting upon and applying the presuppositions, the character, and the responsibilities of theological order. The dynamics of Reformation ethics require an analysis of theological order according to which the moving strength of God is on the side of social change—social change, herald of "things which are not, to bring to nought things that are" (I Cor. 1:28).

"Very many, it is well known," Stephen Colwell wrote, "have no faith in moral or social progress; they regard all speculations in reference to social amelioration, as, at the best, mere visionary dreams, if not what is far worse, downright socialism. But let no friend of the human family be deterred from any research, or inquiry, or speculation, looking to human advantage, by such narrowness of mind. Let him take the Gospels in his hand, and the light of all the other Scriptures, and he may go as far as his intelligence and knowledge of the world will carry him; and if he cannot secure the cooperation or approval of the Christian men of the present day, he will have the full sympathy of those who, having gone before, are observing the world from a point of view where nothing clouds their vision."[10]

[10] Stephen Colwell, *The Position of Christianity in the United States*, Philadelphia, 1854, p. 175.

THE PRESIDENT'S PAGE

Dear Fellow Alumni:

I arrived back on the campus on March 15 after several months of Sabbatical Leave. The action of the Board of Trustees instituting a plan whereby members of the Faculty, after seven years service, should be given a period of time to engage in special research or writing made this absence possible. From mid-October to mid-December I visited the churches in five East Asian countries. From early January to March 15 I engaged in writing in a place of quiet seclusion in Mexico.

In the course of my visit to the Far East, under the auspices of the International Missionary Council, I met Princeton Seminary alumni in all the lands visited. It thrilled me with pride to find many of them, both nationals and missionaries, occupying positions of outstanding importance in the fields which they served. In two different places in Japan I spoke at Alumni gatherings. In Seoul, Dr. Hyek Namkung of the Class of 1924, who is Secretary of the National Christian Council of Korea, invited a large group of Princeton Seminary alumni, Koreans and Americans, to meet me in his home at a special dinner which was served in Korean style and with traditional Korean hospitality. The Alumni Reunion in Tokyo was held in the home of Toyohiko Kagawa of the Class of 1915. By the time the East Asian Christian Conference met at Bangkok, where the representatives of twelve lands in the Orient assembled, I had met Princeton Seminary men in Japan, Korea, Hong Kong, the Philippine Islands and Siam. Those men, whether as national pastors, missionary leaders, college and seminary presidents and professors, or as executives of national Christian movements, were serving our Lord Jesus Christ and bringing honor to Princeton Seminary in this most revolutionary time on the far flung frontier of the Kingdom in East Asia.

It will interest you also to know that everywhere I went in East Asia I found copies of *Theology Today*. Many were the testimonies to which I listened of its influence in Church and mission circles.

After three weeks on the campus Mrs. Mackay and I spent the second part of my Sabbatical in Mexico. In the quiet of the Mexican mountains where we stayed for nine weeks in the home of our missionary daughter, Elena, and her husband, Sherwood Reisner, I was able to get more writing done than in any similar period in my life. Two books, *Christianity on the Frontier*, made up mostly of *Theology Today* editorials, and *God's Order: The Ephesian Letter and this Present Time*, forming the Croall Lectures given at New College, Edinburgh in 1948, will, I trust, be published in the course of the next year in New York and London.

Everything in the Seminary has followed a normal course during my absence. For that I am deeply indebted under God to the fine leadership of the

Dean of the Seminary, Dr. Edward H. Roberts, and to all the members of the teaching and administrative staff. The Student Council, under the leadership of James N. Wright, did also a magnificent job, in cooperation with the Faculty and Administration, in carrying out the schedule previously agreed upon, and in maintaining the morale of our great Seminary family.

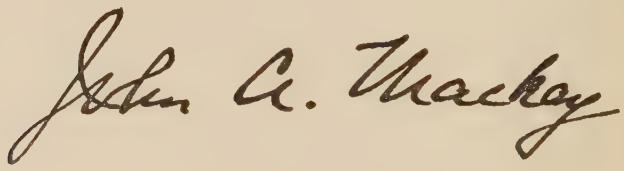
The most important thing that has happened in Seminary circles during these past months has been the Student Center campaign carried on by Allan M. Frew of the Class of 1935, supported by a group of enthusiastic Alumni. They are determined to secure the funds we still lack to give our campus the Center which we have been speaking about so long and which today is more needed than ever.

I take this opportunity to express to Allan Frew my gratitude and admiration for what he has done in such an efficient and self-sacrificing manner. My thanks go out equally to all the members of his Committee and to all who have secured contributions to the Fund. Appreciation is due also to our Vice President, Dr. James K. Quay, and to the members of the Board of Trustees for their support.

It now falls to the rest of us to do our part. If we do and vie with Nehemiah and the men who with him repaired the breached wall of the Holy City, then, with God's good hand upon us, ground shall be broken and stones begin to be laid for our new campus home within this calendar year. Let us not fail God or one another.

With warmest personal regards,

Yours for Christ and Princeton Seminary,



PRINCETONIANA

Lefferts A. Loetscher

The Faculty

ALL were happy at the close of the winter term to welcome Dr. Mackay back to the campus after his sabbatical leave. During the first term he was visiting churches in Japan, Korea, China, the Philippine Islands, and Siam on behalf of the International Missionary Council of which he is president. In addition to notable interviews with General MacArthur, the Emperor of Japan, and the President of Korea, he had numerous meetings, private and public, with Christian leaders.

Dr. Mackay's sabbatical leave during the second term was more quietly spent with Mrs. Mackay at the home in Saltillo, Mexico, of his son-in-law and daughter, the Rev. and Mrs. Sherwood H. Reisner who are Presbyterian missionaries to Mexico. Here he completed for publication in the near future a collection of essays, and also nearly completed for publication the Croall Lectures which he delivered at New College, Edinburgh. The appearance of these two books will be an important event in the theological world.

Dr. Piper left the campus at the end of the second term for Europe where he will be on sabbatical leave until the end of the summer. He plans to visit eight or ten European countries, and hopes to include in this itinerary two nations behind the "Iron Curtain,"—Hungary and Czechoslovakia. During most of the time of his absence he will be travelling and lecturing.

The Faculty Club has just completed the second year of its existence. About half a dozen times during the year the Club meets for dinner, followed by the discussion of some religious or theological subject. The fellowship and discussions have proved interesting and profitable.

Among the Students

The Junior Class Party is always a rather hilarious affair. It was held this year in the basement of the Whiteley Gymnasium on February 7. The first year students were the hosts and with songs, skits, and stories provided an interesting evening for the Seminary family.

The Middle Atlantic Region Interseminary Conference was held on the Princeton Seminary campus from March 16 to 18. Some 21 seminaries and 24 denominations were represented by a total of 241 official delegates, not to mention very many unofficial visitors. Guest speakers were Dr. W. Everett Griffiths, Professor of Old Testament Interpretation at Eastern Baptist Theological Seminary; Dr. Donald G. Miller, Professor of New Testament at Union Theological Seminary, Richmond, Virginia; Dr. Douglass V. Steere, Professor of Philosophy at Haverford College; and Dr. W. Norman Pittenger, Professor of Christian Apologetics at the General Theological Seminary, New York. There were some fifteen discussion groups, led by representatives of a great many different seminaries.

The Seminary was honored this year when Mr. John C. Purdy, a member of the senior class, won the annual fellowship offered under the auspices of the

Presbyterian Board of Christian Education. Competition is open to seniors in any Presbyterian Seminary who are duly recommended by faculty sponsorship.

German Research Fellows

The Seminary had the pleasure of welcoming this year as Research Fellows two German theologians, both of whom hold Doctor of Philosophy degrees from German universities. Both students and faculty here found the fellowship pleasant and hope that in coming years others will be visiting us in a similar capacity. Before they left, the two visitors, Dr. Kawerau and Dr. Staack, presented to the administration, entirely unsolicited, the statements of appreciation and goodwill which are reproduced below. Particularly interesting is the intention which they express of organizing in Germany an Alumni Association of Princeton Seminary. The cordiality which they manifest is most heartily reciprocated by their friends in Princeton. Their statements are as follows:

"At the end of my research work done at Princeton Seminary I should like to acknowledge my thankfulness for all the facilities I had the privilege to enjoy. I did some research on the history of American Missions to the ancient Oriental Churches, e.g. Armenians, Nestorians, Jacobites, etc., in the early 19th century. The Department of Missions in the Seminary Library is very cleverly built up, and with two or three unimportant exceptions I found there all the sources needed for this type of work. The same is true for the works on American Church History. Nobody can really understand American Missions without some knowledge of their historical background and the rise of the American Missionary Spirit. Princeton Seminary offers all the means necessary to acquire such a knowledge. This is the more important, since European scholars as a rule know little or nothing about American Church History, and I earnestly desire, that in the years to come more European scholars, who feel the necessity to be better informed about American Church History and to gain a more thorough understanding of this country than in the past, might be enabled to make use of all the treasures and facilities Princeton Seminary and its Library have to offer.

"Peter Kawerau, Goettingen

"When I left my country September 1949, I had three quite different purposes for my stay in Princeton Seminary: 1.) to get contact with the American research work in my special field 'History of Theology before the Reformation'; 2.) to learn as much as possible about history and present situation of the American churches because we want to introduce American Church History in our curriculum at Hamburg Theological Seminary; 3.) to finish perfectly my German edition of Dr. Sweet's 'The Story of Religions in America' for we want to use this book as basis for our teaching American Church History.

"I like to thank Princeton Seminary that I could work in these three fields satisfactorily and more successfully than I could expect before. Faculty and students, the library and all the other great facilities of Princeton together made my stay a very fruitful one. I hope my months in Princeton shall be the beginning of a continuous working contact giving direction to my whole life as a pastor and professor.

"Hagen Staack, Hamburg

"As a first step to a closer contact and future co-operation with Princeton Seminary, we after being back in Germany intend to found an Alumni Association of Princeton Theological Seminary. The purpose of this Association shall be to gather all German graduates and German students of the Seminary. By this we hope to keep the heritage and tradition of Princeton Seminary, to keep alive all we learned while in the Seminary, and to cultivate personal relations between the Seminary and its former pupils, and among ourselves as well. Furthermore, we hope to be able to offer some help and advice to Princeton students while studying in Germany. Thus we hope to repay at least part of what we owe to Princeton Seminary, and we feel that in this way we can contribute a little to the Ecumenical Movement.

"Peter Kawerau, Goettingen
"Hagen Staack, Hamburg"

Princeton Pamphlets

The series of Princeton Pamphlets, launched not long ago, has been making very encouraging progress with four pamphlets already in print, and two more in the final stage of publication. The first three of these pamphlets are bibliographies which alumni and pastors, as well as students, will find valuable. They can be ordered from the Theological Book Agency on the Seminary campus. The prices quoted are postpaid. No. 1 *A Bibliography of Bible Study* (85¢); No. 2 *A Bibliography of Systematic Theology* (65¢); No. 3 *A Bibliography of Practical Theology* (50¢); No. 4 *A Guide to the Preparation of a Thesis*, by Bruce M. Metzger (30¢). The two pamphlets now being printed are Blaise Pascal, *Short Life of Christ*, translated by Emile Cailliet; and Walter Lowrie, *Johann Georg Hamann, an Existentialist.*

Princeton Institute of Theology

The Princeton Institute of Theology this year has one of the most interesting panels of leaders that it has ever had, including Toyohiko Kagawa and Martin Niemöller. The opening address will be by Dr. Mackay, who will also have the Bible Hour one week, with Dr. Donald Miller of Union Seminary, Richmond, leading it the second week. Dr. G. Baez-Camargo, prominent Evangelical of Mexico and Dr. Kagawa, respectively, will address the Convocation Period during the first and second weeks. During the evenings of the first week Dr. Clarence E. Macartney of Pittsburgh and Dr. Robert J. McCracken of New York City will each preach twice. The evening speakers for the second week will be Professor R. D. Whitehorn of Cambridge University, England; Dr. Hamilcar S. Alivisatos of Greece, and Pastor Martin Niemöller of Germany. The Elective Courses, too, promise to be extremely interesting. Those in the first week will be taught by Drs. Blackwood, Fritsch, and Hendry of our Faculty, and Professor Trinterud of McCormick Theological Seminary. Those who will give the Elective Courses during the second week are Drs. Homrighausen, Macleod, and Wilson of the Seminary, and Professor Bertha Paulssen of Gettysburg Theological Seminary.

Seminary Choir

Many friends of Princeton Seminary across the country were greatly interested in hearing the broadcast by the Seminary Choir over the N.B.C. na-

tional network on Easter Sunday. Many, both friends of the Seminary and strangers, got quite a thrill from hearing in their own homes this well-known choir.

The Seminary Choir, which for some summers now has been going on tour, this summer will go to Alaska. They plan to leave immediately after Seminary Commencement, striking west through Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minnesota, South Dakota, Wyoming, Montana, then entering Canada, where they will pass through Alberta, British Columbia, Yukon, and then enter Alaska, going as far north in Alaska as Fairbanks. Of course they will be singing all the way en route, with a very full schedule. Their return journey will be mostly by the same provinces and states, but not by the same routes so they will be singing in different churches and towns. In past summers these choir trips have proven to be strenuous in the extreme, but rich in experience and value for those who sang and full of blessing and real helpfulness to the many who heard.

Theology Today

The April issue of *Theology Today* includes three very interesting articles on Biblical subjects. Professor Walther Eichrodt of the University of Basel, Switzerland, discusses "The Right Interpretation of the Old Testament." Dr. Gehman writes on "The Covenant—The Old Testament Foundation of the Church," and Dr. Kingsley Joblin of Emmanuel College, Toronto, deals with "The Earliest and the Latest Gospels." Professor George Florovsky of St. Vladimir's Seminary in New York City, speaks for Orthodoxy in discussing "The Eastern Orthodox Church and the Ecumenical Movement." Dr. Gilbert Baker, a member of the faculty of the Central Theological School in Shanghai, takes up the problem of "The Christian Church under Non-Christian Rulers." Dr. Paul Hoon, pastor of the First Methodist Church in Germantown, Philadelphia, writes the devotional article.

In Memoriam

Both Trustees and Faculty have been saddened by a number of recent deaths. Judge Adrian Lyon, long a Trustee of this Seminary, died on March 11. Mrs. William Hallock Johnson, wife of Dr. Johnson of the Board of Trustees, departed this life on January 17. Mrs. John G. Buchanan, wife of Mr. Buchanan of the Board of Trustees, entered into eternal rest on March 23. Mrs. Samuel M. Zwemer, wife of Dr. Zwemer, Professor of the History of Religion and Christian Missions, Emeritus, died on February 20.

The sympathy of the entire Seminary family goes out to those who are thus bereaved. "Blessed are the dead, which die in the Lord . . . that they may rest from their labours; and their works do follow them."

ALUMNI NOTES

[1891]

On February 12th Charles G. Vardell celebrated his ninetieth birthday. His entire family was present at the birthday party. Dr. Vardell is President Emeritus of Flora Macdonald College, Red Springs, N.C.

[1895]

Aaron E. Kiser has changed his address to 107 West Fifth Street, West Liberty, Iowa.

Williams M. Schall has been made Presbyterian Chaplain, Emeritus, of the Philadelphia General Hospital.

[1913]

The Dickinson Church, Carlisle, Pa., has called William A. Eisenberger.

In addition to his position with the Presbyterian Ministers' Fund, Andrew H. Neilly is serving as stated supply of the Princeton Church, Philadelphia, Pa.

[1915]

Jacob V. Koontz has accepted a call from the churches of Niobrar and Verdel, Nebraska.

[1918]

On April 11th R. Walter Anderson was installed pastor of the Hokendauqua and Fullerton churches, Pennsylvania.

George G. Horn has been elected Moderator of the Synod of New Jersey.

[1919]

On January 1st Victor Steinberg began his work as pastor of the Nockamixon Tinicum Evangelical and Reformed Church, Ottsville, Pa.

[1920]

Theron Hewitt has been called to the churches at Keene and Warsaw, Ohio.

[1922]

Robert F. Ogden is Chief of the Near East Section, Library of Congress. His address is 4204 Fourth Street, S.E., Apt. 2, Washington 20, D.C.

[1923]

Frederick H. Dawson is Pastor-Director of the Riley County Larger Parish, with the manse at Riley, Kans.

David S. MacInnes has been elected the Synodical Executive for the Synod of New York.

[1925]

The First Church of Sturgis, Ky., has called Samuel C. McKee.

[1927]

Calvin Lee is continuing his work in China. His present address is Morning Star Orphanage, Ha Fong Chuen, Canton, China.

[1928]

R. Clyde Douglas has accepted a call from the church (U.S.) at Union Springs, Ala.

Rhea McC. Ewing has been elected Principal of Forman Christian College, Lahore, Pakistan.

The Maryland Avenue Church (U.S.) Baltimore, Md., has called William O. Rhoad.

[1929]

John H. Bergen has been installed pastor of the Wallace Street Church, Indianapolis, Ind.

At the Winter meeting of the Presbytery of Suwannee, Glenn Otto Lantz was elected Moderator.

Luther Craig Long is Clinical Psychologist and Director of the Child Guidance Clinic, Miami, Fla.

[1930]

The First Church of Washington Court House, Ohio, has called Harold J. Braden.

Russell W. Shepherd has been installed pastor of the Carrollton and Harlem Springs Parish, Carrollton, Ohio.

[1931]

On May 1st Thomas Ten Hoeve will begin his pastorate of the Bergen Boulevard Reformed Church, Ridgefield, N.J.

[1932]

William M. Boyce has been installed pastor of the Associate Reformed Presbyterian Church, Sardis, Ga.

In addition to his pastorate at Port Royal, Pa., Eugene H. McCahan is stated supply of the Lost Creek Church, McAlisterville, Pa.

[1933]

George W. Jung has been called to the First Church of Woodbury, N.J.

The First Church of Milan, Tenn., has called J. Hayden Laster.

On January 1st Henry O. Moore began his pastorate of the church at Ferris, Texas.

Howard N. Orcutt is stated supply of the First Church, Sedan, Union Church, Brooten, and the First Church of Forada, Minn.

[1934]

Henry Hale Bucher has returned from China and has accepted a position with the Board of Christian Education.

Wayne W. Hoxie has been elected Associate General Presbyter of the Synod of Illinois. His home is at Mt. Vernon, Ill.

John W. Myrose has been installed pastor of the Westminster Church, New Orleans, La.

[1935]

The Southminster Church, Snow Hill, Md., has called C. Herman Bailey.

On April 12th William V. Longbrake began his duties as pastor of the Westminster Church, Milwaukee, Wis.

Howard B. Osborne has been installed pastor of the First Church, Brookings, S.D.

[1936]

R. Rolland Armstrong has been appointed Field Representative of the Board of National Missions at Juneau, Alaska.

In December Stuart W. Werner was installed pastor of the First Church, Allegan, Mich.

[1937]

Frank W. Lloyd has been called to the Wissahickon Church, Philadelphia, Pa.

F. Burton Toms is pastor of the Bible Presbyterian Church, Merchantville, N.J.

[1938]

The First Church of Polo, Ill., has called Benjamin E. Bollman.

In December Benjamin F. Ferguson began his pastorate of the Catoctin Church (U.S.), Waterford, Va., and the church at Ashburn, Va.

At the annual meeting of the Society of Biblical Literature, which was held at Hebrew Union College, Cincinnati, Ohio, Bruce M. Metzger was elected a member of the Council of this national organization of Biblical scholars.

Gordon L. Roberts has been installed pastor of the Westside Church, Germantown, Philadelphia, Pa.

[1939]

On December 1st Robert W. McCarter was installed pastor of the Lawndale Church, Philadelphia, Pa.

Kemper Y. Taylor has been called to the Hoboken Church of Blawnox, Pa.

[1940]

Andrew W. Blackwood, Jr. has been called to the Northminster Church, Columbus, Ohio.

Scott T. Brewer has begun his work as associate pastor of the First Church, Encino, Calif.

On March 15th Donald Crawford began his duties as pastor of the Bethlehem Church, Philadelphia, Pa.

George H. Winn, Jr., is serving as assistant minister of the Reformed Protestant Dutch Church, Flatbush and Church Avenues, Brooklyn, N.Y.

[1941]

Jay L. Bush is Associate Secretary of the National Council of Presbyterian Men, New York City.

William M. Hunter has been called to the John Hall Memorial Church, New York City.

John W. Meister has been installed pastor of the First Church, Fort Wayne, Ind.

[1942]

C. Charles Bachman received the degree of Doctor of Philosophy from Boston University last June. He is Institutional Chaplain for the United Lutheran Social Mission Society of Illinois with his office at 343 South Dearborn Street, Chicago, Ill.

James Goff has arrived at his mission field and his address is Apartado 4, Ibague, Colombia, South America.

Fred Bruce Morgan was evicted from his post at Tsingtao, China. In February he arrived in Thailand and has a position on the Faculty of the McGilvary Theological Seminary at Chiengmai, dividing his time between teaching and rural work in Chiengmai near the Indo-China border. His address is in care of the American Presbyterian Mission, Chiengmai, Thailand.

Lincoln University Theological Seminary, Lincoln University, Pa., has elected Andrew E. Murray Associate Professor of Church History.

On March 28th Harlan H. Naylor was installed pastor of the First Church, Auburn, Iowa.

[1943]

James R. Bell has been called to the Springfield Church, Flourtown, Pa.

Anthony A. Hoekema has been called to the Bethel Christian Reformed Church, Paterson, N.J.

The Watson Church, Pittsburgh, Pa., has called William J. Larkin.

Edward M. Thomas has been installed pastor of the church at Derry, Pa.

[1944]

Edwin F. Dalstrom is pastor of the First Church of Harlan, Ky.

The Buena Memorial Church, Chicago, Ill., has called William A. Dunlap as assistant pastor.

Leonard G. Fritchel has accepted the pastorate of the St. Paul's Lutheran Church, Treynor, Iowa.

Robert S. Graham has been called to be minister of youth at the First Church of Birmingham, Mich.

The South Olive Christian Reformed Church, Holland, Mich., has called Titus G. Heyboer.

H. Louis Patrick has been called to the First Associate Reformed Presbyterian Church of Charlotte, N.C.

[1945]

The Yorktown Church of Peekskill, N.Y., has called George N. Barford.

Gilbert T. Monsma is acting principal of Lutheran College and Seminary, Saskatoon, Sask., Canada.

Maurice D. Robertson has been called to the East Williamsburg Church of Ridgewood, N.Y.

John A. Sensenig is pastor of the Lycoming Church, Williamsport, Pa.

On January 29th H. Richard Siciliano was installed pastor of the City Park Christian Fellowship, Brooklyn, N.Y. The City Park Christian Fellowship is an interdenominational, interracial church, ministering to the Fort Greene Navy Yard area.

Alexander Sime has been called to the Throgg's Neck Church, New York City.

[1946]

W. Philip Bembower has accepted an appointment under the Board of National Missions.

The Calvary Baptist Church, Anaheim, Calif., has called Robert Kevorkian.

On December 6th Robert O. McLeod was installed pastor of the Green Lake Parish. His address is Spicer, Minn.

Erman K. Lunder is a member of the Faculty of the Lutheran Bible Institute, 97 73rd Street, Brooklyn 9, N.Y.

Waldyr Luz is on the Faculty of the Southern Presbyterian Seminary at Canpinas, Sao Paulo, Brazil.

The Community Church at San Marino, Calif., has called Robert W. McClellan.

Allison F. Williams has been called to the Trinity Church (U.S.), Atlanta, Ga.

Robert C. Young is assistant pastor of the Highland Park Church, Detroit, Mich.

[1947]

The First Church of Donora, Pa., has called Harry C. Coleman, Jr.

Orville S. Cowdrick has accepted a call to the church at Honey Brook, Pa.

Earl B. Harris, Jr., has been called to the First Church of Hayfield, Minn.

On February 23rd Donald M. Meisel was installed pastor of the Second Church, Rahway, N.J.

Robert B. Scott has accepted the position of assistant pastor in the First Church of Haddonfield, N.J.

William Carl Thomas is Western Regional Secretary of the Inter-Varsity Christian Fellowship, 1220 Carlisle Drive, San Mateo, Calif.

[1948]

Remy Anker is studying in Paris, but in the late summer he expects to go to his mission field in Northern Rhodesia. His present address is 102 Blvd. Arago, Paris, 14, France.

Reuel E. Johnson has been installed pastor of the First Church of Hightstown, N.J.

The First Church of Collingswood, N.J., has called E. Donovan Jones.

Hershey Julian is minister of the Rockford Bible Fellowship. He teaches Bible classes in Rockford, Evanston and Milwau-

kee. His address is 2920 Garfield Drive, Rockford, Ill.

The Olivet Church of Elkins Park, Pa., has called Robert Keith Kelley.

Daniel Krusich is teaching Greek and New Testament at Bob Jones University, Greenville, S.C.

Robert F. Rice has sailed for his mission field in Korea. His address is Box 42, Talger, Korea.

John H. Scott has become pastor of Trinity Church, Berwyn, Pa.

W. Vance Campbell is serving as assistant pastor of the Bedford-Central Church of Brooklyn. His address is 891 Park Place, Brooklyn, N.Y.

Walter J. Hards has accepted the position of college pastor and instructor in the department of religion and philosophy at the Polytechnic Institute of Puerto Rico, San German, P.R.

Kenneth G. Irwin is serving in the Chaplains Corps of the U.S. Army and is stationed at Fort Worden, Wash.

On March 1st Gerald E. Hollingsworth was installed pastor of the Shields Church, Edgeworth, Sewickley, Pa.

August J. Kling and Miss Marjory Moser were married on March the third in the First Church of Sayreville, N.J.

The First Church, Lynn Haven, Fla., has called Paul D. Miller.

Gayle Spann has been installed pastor of the First Church, White Deer, Texas.

Richard S. Williams is assistant pastor in the First Church of Lockport, N.Y.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

ENCYCLOPEDIA STAFF COMPLETED

An editorial staff of eleven internationally known theologians has been announced by Herman Baker, Grand Rapids, Michigan, publisher of THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. This committee has accepted the responsibility of modernizing the present thirteen volume encyclopedia into an up-to-date, fifteen volume set covering every phase of religious knowledge. More than a thousand double-column pages of new material will be added in the form of two large supplementary volumes to match the completely re-designed original set.

Heading the staff as Editor-in-Chief is Dr. Lefferts A. Loetscher, Associate Professor of Church History. Others of our Faculty or alumni who are department editors are: New Testament: Dr. Bruce M. Metzger, Systematic Theology: Dr. Andrew K. Rule, Practical Theology: Dr. Andrew W. Blackwood, Ecclesiastical Terminology: Dr. Georges A. Barrois.

More than a hundred contributors will assist in preparing the necessary new articles for the encyclopedia. In addition to material made necessary by advance in religious knowledge and by new problems and subjects of interest, there will be a complete coverage of contemporary religious leaders.

The Schaff-Herzog Encyclopedia has been the standard reference work in the religious field for over a century. The Baker Book House is reissuing the encyclopedia on a volume-a-month plan. Several volumes have already appeared. The date of publication of the two supplementary volumes will be announced later, according to Mr. Baker.

ALUMNI NECROLOGY

January 1-December 31, 1949

Name	*Class*	*Date of death*
Harman A. Ayers	1932	Mar. 3, 1949
Howard E. Bodder	1916	Jan. 6, 1949
Henry A. Boggs	1902	Dec. 25, 1949
Harvey D. Brasefield	1897	Dec. 12, 1949
Edwin H. Bronson	1899	Mar. 3, 1949
Harry O. Bush	1918	Jan. 7, 1949
William W. Casselberry	1894	Sept. 17, 1949
Samuel Cochrane	1901	date unknown
Peter W. A. deKlerk	1917	date unknown
Robert A. Elwood	1898	Sept. 18, 1949
Joseph Z. Faivre	1903	Jan. 16, 1949
John M. Gillette	1895	Sept. 24, 1949
Shannon A. Griffith	1912	date unknown
Albert W. Grigg	1905	Oct. 25, 1949
Arsen H. Gulian	1949	May 29, 1949
Earl D. Hillis	1912	Oct. 1, 1949
Henry B. Hostetter	1898	May 13, 1949
James G. Hunt	1919	Dec. 8, 1949
Robert J. Hunter	1891	Dec. 30, 1949
Matthew J. Hyndman	1892	Nov. 24, 1949
Robert S. Inglis	1891	May 20, 1949
Joseph B. Irwin	1935	May 21, 1949
Hugh Jack	1929	Mar., 1949
Melvin C. Jacobs	1915	Apr. 16, 1949
William M. Jennings	1896	Jan. 22, 1949
Leonard Z. Johnson	1903	date unknown
Burwell W. Jones	1915	May 22, 1949
Robert F. Kirkpatrick	1900	Nov. 17, 1949
Edward H. Knight	1881	date unknown
Edwin P. Lawrence	1900	date unknown
Albert H. Lybyer	1900	Mar. 28, 1949
William T. Mabon	1905	date unknown
Giacomo Maugeri	1894	Mar. 4, 1949
Charles H. Morton	1902	May 7, 1949
Jack C. Mullens	1943	Jan. 9, 1949
Charles F. Myers	1903	date unknown
James D. Paxton	1883	Mar. 20, 1949
Samuel K. Piercy	1901	Feb. 21, 1949
Herman T. Reinecke	1917	May 22, 1949
William W. Riha, M.D.	1909	date unknown
Elbert H. Ross	1940	May 6, 1949
Robert G. Scott	1899	date unknown
Mark E. Sentelle	1902	Apr. 13, 1949
Samuel W. Steckel	1897	Apr. 12, 1949
Robert F. Stirling	1900	July 29, 1949
Howard D. Talbott	1921	May 19, 1949
Ernest vanden Bosch	1926	Nov. 1, 1949
John Van Ess	1902	Apr. 26, 1949
William J. Van Kersen	1897	Aug. 7, 1949
Geerhardus Vos	1885	Aug. 13, 1949
Lester P. Warford	1908	date unknown
George M. Whitenack	1903	Dec. 9, 1949
Clarence E. Williams	1895	Sept. 25, 1949

PUBLICATIONS BY THE FACULTY, 1949

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1949. Two or three years ago various members of the Seminary Faculty were asked to contribute articles to the new edition of *Collier's Encyclopedia*, published by the P. F. Collier & Son Corporation, New York City. During the concluding months of 1949 the first five volumes of the set were published, carrying the articles down to the word "Copyright." It will be understood that the following list includes only those articles prepared by members of the Faculty for these first five volumes published within the year 1949, and that the other articles will be included in next year's Bibliography. The frequently recurring abbreviation *P. S. Bulletin* is to be read *Princeton Seminary Bulletin.*

George A. Barrois

"The Bible and the Dove," *Converted Catholic Magazine*, pp. 199-202.

"The Growth and Manifestations of Roman Absolutism," *Theology Today*, vol. 6, pp. 64-76.

"If the Pope defines the Assumption," *Christian Century*, vol. 66, pp. 912-914.

"Long Creed Short Creed?" *Converted Catholic Magazine*, pp. 240-242.

"My Spiritual Journey," in the series "How my Mind has changed in the Last Decade," *Christian Century*, vol. 66, pp. 676-678.

"Protestantism and Catholicism. A Comparison," *Presbyterian Life*, vol. 2, no. 12, pp. 16-17, and no. 13, pp. 20-21.

"Why I Left the Roman Catholic Church," *Christian Herald*, vol. 72, no. 3, pp. 17-18, and 66-67.

Rev. of Friedrich Heiler, *Alfred Loisy: der Vater des katholischen Modernismus*, in *Theology Today*, vol. 6, pp. 133-135.

Contributor, *Collier's Encyclopedia*, articles "Asceticism," "Casaubon, Isaac," "Claude, Jean."

Contributor of devotional column in *l'Aurore*, Montreal (in French).

Andrew W. Blackwood

Pastoral Leadership, Nashville, Abingdon-Cokesbury Press, pp. 272.

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Contributor of quarterly bibliography on Islam to *The International Review of Missions.*

Samuel M. Zwemer

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Consulting Editor, *World Dominion*, London.
Associate Editor, *Evangelische Missions Zeitschrift.*
Monthly contributor to the devotional magazine *Seek.*

BOOK REVIEWS

New Testament Manuscript Studies, edited by Merrill M. Parvis and Allen P. Wikgren. University of Chicago Press. 1950. xi + 220 pages with 32 plates. $3.00.

This collection of nine essays by nine authors originated from a gathering held at the University of Chicago in October, 1948, partly to honor Edgar J. Goodspeed, Professor Emeritus there, and partly to discuss American co-operation in the preparation of a critical apparatus of the Greek New Testament. The book itself seems to be the best refutation of the suggestion made in one of the essays that there is less interest in textual research of the New Testament than there was fifty or seventy-five years ago (p. 90). At least in America there is a group of persons, not all of them elderly, who do care about the subject, and some of whom show mastery of it in these essays.

The first six papers deal with the three major types of materials for our knowledge of the New Testament text, their extent and scope on the one hand, and on the other the problem of how their material has been and should be presented. They are respectively Greek manuscripts, versions, and patristic quotations.

The accumulation of the several types of materials during the past centuries of research is a fascinating story, while the proper selection and presentation of the evidence involve many curious illustrations of complicated techniques where simplicity, clarity, and accuracy are most difficult to achieve, though very important. There can be no illusion about the limited field of readers who can enter sympathetically into these problems. The offset type of printing adopted for the book suggests that a limited circulation was expected. But to all who wish to bring their data on New Testament Textual Criticism more nearly up-to-date than can be done by any other printed book, this volume will be very welcome. I cannot think of any reviewer competent to evaluate all its contents.

It is a compliment to American resources that of the other three essayists one finds sufficient material in the New Testament MSS of a single College Library (the University of Michigan), while another, an Armenian at Dumbarton Oaks, finds it possible to outline the history of Armenian Gospel illustration by the numerous MSS in that language in American collections.

To readers of these pages special local interest attaches to two of the essays. Kurt Weitzmann of Princeton University contributes as kind of prolegomena to his forthcoming work, *The Illustration of Constantinopolitan Lectionaries*, an article on "The Narrative and Liturgical Gospel Illustrations" in which he shows how in these elaborate lesson books the pictorial sources include the illustrated Gospels, mosaics in the great churches of Constantinople, monumental art, and finally classical pagan models. The only longer article is by Bruce M. Metzger of Princeton Theological Seminary, who with the help of 343 bibliographical footnotes treats all of the versions of the New Testament falling within the first thousand years of its history!

The other essayists are Professors Clark of Duke, Casey of Brown, F. C. Grant of Union, R. M. Grant of Sewanee, and from Chicago the two editors themselves.

HENRY J. CADBURY
Harvard University
Cambridge, Massachusetts

Lust for Power, by Joseph Haroutunian. Charles Scribner's Sons, 1949. Pp. xi + 174. $3.00.

There is a keen and penetrating mind at work in this much needed Christian treatment of the problem of power. With the assurance of the expert, Haroutunian immediately directs our attention to the area of infection at the point where natural power becomes a source of lust in the heart of man, denaturing and finally destroying him. The author's purpose, then, is to discover how this transformation takes place, and thereafter to gain new insights into a more authentic knowledge of man and his ways.

Most naturally, this inquiry first considers the possibility that something in man's environment may be responsible for the appearance of the irrational and wicked transmutation. It has become the fashion in our day to

carry like considerations to the extreme, as shown by such Hollywood titles as "They Made Me A Criminal." And so we are grateful to Haroutunian for having begun by weighing the validity of such an emphasis. But then, having given due consideration to all the elements which may explain a new propensity for "the unmentionable thing," he is forced to the conclusion that men do not lust by necessity but rather that their lusting is essentially a response on their part; hence it presupposes a *liability* to such a response, a liability to lust.

With unrelenting vigor, then, our analyst now directs his scrutiny towards this liability. Thus we are led to follow the process according to which love is transmuted into lust. A series of chapters which constitute the body of the book ("Lust in the making," "Lust for freedom," "Guilt in the career of lust," "Man in isolation") pave the way for a restoration of God's order in this matter. And so we are brought face to face once more with the paradise that was lost, namely the realm of love. The very fact that love has by now become a problem suggests the measure of man's fall.

A third and more precise formulation of the author's original diagnosis has been made possible by the previous analysis. A radical and illuminating scrutiny of the rise of lust for power must ultimately become identified with a study of the corruption of love, the sources of such corruption being found in despair and guilt, and in the temptations to escape one's ambiguous existence through various forms of the pursuit of power.

What, then, is the antidote to this lust for power? There is none, unless one be ready to be saved from despair by acknowledging his own guilt which shall be removed through the forgiveness of God in Jesus Christ. The light which reveals the death of the soul through lust is the same light which reveals a life "hid with God in Christ."

Apart from the unfolding of the main argument the detailed analyses provide a mine of penetrating observations and judgments crystallized in the most striking forms of expression. The reader's files are likely to be enriched by precious quotations from these pages, such as the following: "The machine is the source of the good life as we have come to conceive it." (p. 17) "There is the initial suspicious looking fact that since the arrival of the machine, the older spirits have disappeared in shame and confusion." (p. 18) "The man who enjoys virtual omnipotence is habitually complacent, amiable, and even generous. But he is also condescending." (p. 30) "Men of power will pity the unfortunate, but they will not allow humanity to interfere with 'business.'" (p. 35) "The bitterness in the man of lust grows out of the violation of nature, his own and that of his neighbor." (p. 85) "Faith is not sight, hence, credulity is foolish. But, there is no sight without faith; hence, unbelief is equally foolish." (p. 145)

There is more in this book than the treatment promised in the title, the systematic character of the Table of Contents notwithstanding. The impression forced itself more than once upon this reviewer, that the author had actually incorporated in his argument pages and considerations which did not originally belong to it. In spite of their intrinsic value and of the many gems added, the result is a blurring of the inner structure. Thus for instance the firmness and purity of line that the opening pages made one hope for, is repeatedly lost, probably because available material had to find a place and fatten the book. There is somewhere in the "Acknowledgments" a confession which throws light on what we have just said. Speaking of the many persons to whom he finds himself indebted, the author states that "without their encouragement and detailed criticisms this volume would have been larger and much poorer." Let us say, then, that for the sake of its incisiveness and total impact the book is still too large. Nowhere is it poor, however.

We should go as far as saying that added material is so rich in nature that new themes occasionally appear on the surface which literally "steal the show." Of these, the most important and valuable would seem to be that of a new solitude and a new despair in this world of ours. While Chapter VI brings this out in bold type, it underlies the whole treatment to which it is artfully related here and there.

But this is admittedly a minor stricture and almost an academic quarrel. Should we be suddenly confronted by a rebellious author's challenge to use scissors as we see fit, we would probably say that we prefer to leave the book as it is so as not to miss many a precious insight.

A book such as this is most comforting

in an age when the works on theological subjects which really succeed in establishing contact with the reading public are those of literary men. The well known work of popularization achieved by C. S. Lewis constitutes a fine example of this. More recently it took a Harvard man of letters to write at long last the book which would do justice to the much caricatured Jonathan Edwards. We should therefore welcome, encourage and more—publicize, those of our number who have seen the light and are showing the way. Haroutunian is obviously one of them.

EMILE CAILLIET

Be Glad You're A Protestant, by Harry C. Munro. The Bethany Press, St. Louis, Missouri, 1948. Pp. 138. $1.50.

One gratifying feature of contemporary church life in America is the degree to which Protestants are awakening to the meaning and greatness of their Reformation heritage, especially in view of the sedulous and sustained attempt which is being made to undermine that heritage. So books like J. H. Nichols' 'Primer for Protestants' and Paul Blanshard's 'American Freedom and Catholic Power' have enjoyed wide circulations. This book by the Rev. Harry C. Munro is another contribution to the same worthy end—the understanding and appreciation of Protestant principles.

The book consists of a series of sermons, originally preached mainly for the benefit of younger people, in which the basic doctrines of historic Protestantism are expounded. The first chapter deals with the reason for the Reformation movement in the sixteenth century, which led to the setting up of the Protestant churches as separate ecclesiastical organizations. In successive chapters the fundamental Protestant-New Testament principles are explained—the priesthood of all believers, justification by faith, the right of private judgment, and the authority of Jesus Christ as revealed in Holy Scripture. In the two concluding chapters the responsibility of present-day Protestantism for closing its ranks and thus presenting a united front, is emphasized; and it is urged that a new Reformation, or rather a new application of the principles of the original Protestant Reformation, is necessary today, in order to supply the spiritual dynamic and moral idealism so sorely needed by our distraught civilization.

Mr. Munro's book throughout is clear, readable, and constructive in its approach. Its value is further enhanced by the addition of a check-list of questions at the end of each chapter, designed to test the reader's grasp of the chapter's contents and to stimulate fresh thought. Such a book can be heartily recommended to ministers wishing to deliver a course of sermons on the Protestant faith, to Protestants—young or not so young—who are anxious to understand the meaning of their evangelical heritage, and indeed to all who wish to know, in brief compass, what Protestantism stands for.

NORMAN VICTOR HOPE

Faith to Live By, by Alson J. Smith. Doubleday and Co., Inc., New York City, 1949. Pp. 222. $2.50.

In this book the Rev. Alson J. Smith, minister of the Roxbury Methodist Church, Stamford, Connecticut, seeks to show how Christian faith can be fruitfully applied to such practical personal problems as pessimism, boredom, fear, alcoholism, marital discord, loneliness, and death. His studies in these problems are based on sound psychological understanding and are aptly illustrated from history and literature, and therefore make most interesting reading.

It seems a pity, however, that Mr. Smith should feel it necessary to employ so much slang in order to "put his message over." Thus, comparing mature married love with the "cooing and billing" of pre-marriage days, he says, "Mature married love has the moonglow stuff beat six ways from Sunday" (p. 150). In making this observation the author has "sure said a mouthful"; but he could have said it just as efficiently in more dignified and elegant English.

On page 71 Mr. Smith describes John Buchan as 'the Canadian humorist.' John Buchan, of course, was the late Lord Tweedsmuir, that well-known Scottish literary man who was Governor-General of Canada between 1935 and his lamented death in 1940.

This book, however, despite its blemishes, should do much good in days like these, when such personal problems as are dealt with in it are so real and widespread.

NORMAN VICTOR HOPE

Deliver Us From Evil: Studies on the Vedic Ideas of Salvation, by Sten Rodhe. C. W. K. Gleerup, Publishers, Lund, Sweden, 1946. Pp. 207. Sw. Cr. 8:50.

This book is issued as a publication of the Swedish Society for Missionary Research. The treatment of Hindu soteriology is philological, historical, and theological. The general expressions of evil and deliverance therefrom, the conception of salvation, the cycle of existence, and the meaning of sin in Hinduism are carefully weighed and appraised from a Christian viewpoint.

The conclusion is that the Veda—Hinduism's sacred writings—shows concern with sin only in the philosophical treatises known as the Upanishads. Even here the subject is but little developed. The author rightly observes that the questioning of the ideas of deliverance from evil implies a questioning of the very foundations of Vedic religion. Two patterns of salvation may be isolated, that of the village with its characteristic Hindu ritual and that of the forest recluses with their emphasis on meditation and life-negating techniques. In the latter category—the philosophical foundation of Hinduism—the hermits are so thoroughly absorbed in the positive ideas of Atman-Brahman that little is said of the evil from which they need to be delivered.

An interpretation of the salvation standards of Hinduism on the basis of the distinction between village and forest school helps illumine the gulf between the religion of the masses and that of the learned few. In fact it is a distinction between the social stage of life and the meditative. This dichotomy in India's spiritual life is very ancient, a consequence of the meeting of the Aryan and pre-Aryan civilizations.

This is not to say that modern Hinduism can be understood apart from the Veda, even though the ancient texts are studied only by a minority. In the present-day encounter between Hinduism, Islam, Christianity, and Secularism in India, the first of these systems is the only one with a long indigenous history. Hence the importance and value of this book for the student of Hinduism.

EDWARD J. JURJI

Hindu View of Christ, by Swami Akhilananda. Philosophical Library, New York, 1949. Pp. 291. $3.00.

There is a tendency among the followers of the great non-Christian religions, particularly those of the Hindu tradition, to portray Christ in one or the other of two casts, the Occidental or the Oriental. To them, the former ordinarily is a Christ who represents the alien and incongenial, the latter all that is at one with the pure Eastern spirit. In this volume Swami Akhilananda, of the Ramakrishna Vedanta Society (Boston), transcends the boundaries of East and West but his Christ is avowedly Hindu and Oriental.

A provocative introduction from the pen of Dean Walter G. Muelder of the School of Theology, Boston University, presents the volume. Dean Muelder expresses his appreciation of the fact that here a Hindu religious teacher seeks to understand Christianity spiritually. For spiritual truth must be spiritually appropriated. The book is hailed as an enrichment—with its practical, inclusive, and spiritual approach—of "the older methods of comparative religion which were primarily intellectualistic and which therefore handled the riches of Eastern religious Scriptures almost exclusively from the doctrinal side." For many, of course, the chief defect of this otherwise splendid work is doctrinal.

In the author's view, Christianity and Hinduism are the two great religions which maintain that God incarnates Himself as a human being to establish the spirit of religion in the world. A Hindu may worship Christ as an incarnation of God though not as the one and only Incarnation. The Christian must humbly and gratefully note, however—and the objective historian of religion will agree—that the God of Jesus Christ is not the God of other incarnations and the Christ of God can not, if only by definition, be equated with any other incarnation. This is basic to orthodox Christian teaching which Swami Akhilananda seems to support against liberalism.

One may truly admire the author's desire to achieve inter-faith harmony. But the Christian who believes in a self-revealing and personal God, the redemptive purpose, the Biblical religion of faith, the soteriology of the New Testament, and in Jesus Christ as Saviour of sinners can ill afford to equate

these divine manifestations of grace with the doubtful and self-defeating values of other religions. There is, to be sure, a well-attested catholicity in Hinduism but it lacks the dynamic and vitality of the Gospel which makes all things new and leads the believer to share the blessings of salvation with others even if he does not condemn those who differ. Of this genuine catholicity Hinduism knows almost nothing.

EDWARD J. JURJI

The Western World and Japan: A Study in the Interaction of European and Asiatic Cultures, by G. B. Sansom. Alfred A. Knopf, New York, 1950. Pp. 504. $6.00.

Two primary themes run through this narrative. First, with regard to the process by which the intrusive civilizations of the West since before the Christian era affected the life of Asiatic peoples only slightly at first and spasmodically and then with increasing power. Second, the history of Japan—to the outbreak of the war with China in 1894—though under the impact of the West illustrates how an Asiatic tradition is never completely submerged under the Western avalanche. Beneath a modern surface, the classical type of Japanese political life survived virtually unchanged.

The verdict seems to be that Asiatic peoples —with the exception of the Hebrews and Arabs, Islam, and the Near East which are not classified as Asiatic—have not been seriously influenced by Western culture. In fact, far from Europe affecting Asia, it was Asiatic goods that changed and enriched European life, and Asiatic ideas that attracted some European minds. In all Eastern countries, moreover, Christianity evoked among the inhabitants, especially the governing class, more antagonism than interest.

It was not until in the nineteenth century, with the great increase of trade, communication, and the rapid growth of machine industry, that Western influence on the Orient became strong. With the exception of the Philippines, the leading and most representative cultures of Asia resisted the attraction of the West. Japan was willing, though not without hesitation, to meet Europe halfway and to remodel her national life upon Occidental lines. Yet she cautiously adopted some Western practices, rejected others, and in general retained the essence of her ancient tradition.

Sir George Sansom has written another readable and useful book on Japan. He has offered besides a forceful interpretation of the Western impact on the East, challenged Toynbee in offering evidence of the way in which a society can decay and renew itself without parting with its heritage, and seriously questioned the view that any of Asia's civilizations will voluntarily submit to an economic, political, or religious pattern of the West. He has not dealt, however, with the impact of Christianity on Asia except in a superficial manner. Those who are concerned with the latter theme and task will do well to ponder his logic and reasoned interpretation if only because his understanding of the political and cultural history of Japan is of a high order.

EDWARD J. JURJI

Behind that Wall; An Introduction to Some Classics of the Interior Life, by E. Allison Peers. Morehouse-Gorham Co., New York, c. 1948. Pp. 181. $2.50.

Doors into Life Through Five Devotional Classics, by Douglas V. Steere. Harper & Brothers, New York, c. 1948. Pp. 189. $2.00.

The Way of the Mystics, by H. C. Graef. The Newman Bookshop, Westminster, Maryland. Pp. 160. $2.75.

Mysticism in Religion, by W. R. Inge. The University of Chicago Press, Chicago, c. 1948. Pp. 168. $3.50.

The Life of God in the Soul of Man, by Henry Scougal. Edited with a Historical Introduction by Winthrop S. Hudson. The Westminster Press, Philadelphia, c. 1948. Pp. 95. $1.50.

A Serious Call to a Devout and Holy Life, by William Law. With an Introduction by J. V. Moldenhawer. Pp. xxv, 355. $2.00.

In the wake of the romantic movement the nineteenth century brought renewed emphasis

on the feelings in religion, culminating for some, during a period of theological reconstruction, in the effort to rebuild theology "scientifically" on the data of inner religious experience. Though this effort was abandoned as neither objective nor scientific, interest was further directed to the feelings in religion by the psychological approach of William James and others, early in the present century. At about the same time, the studies of Inge, Rufus Jones, von Hügel, and Underhill aroused widespread, even if somewhat temporary, interest in mysticism. And now again in our own day, one is impressed with the number of titles dealing with Christian experience, often through the use of the devotional classics. Suffice it here to mention a few typical examples of recent publications in this field.

Professor Peers of the University of Liverpool, who is the leading Anglo-Saxon authority on Spanish mysticism, discusses, in this engaging little volume, *Behind that Wall*, fourteen devotional classics extending from the fifth through the seventeenth centuries. Most of the chapters were originally broadcast over the B.B.C., and have therefore a popular, even conversational, tone. Each chapter includes vivid biographical data and is followed by a few bibliographical titles. Three of the classics are by Protestants, and the rest by Catholics, four of these being Spaniards. The list includes such familiar names as Augustine, Bernard, Teresa, and Jeremy Taylor.

Professor Steere, the well-known successor of Dr. Rufus Jones at Haverford College, in *Doors into Life*, discusses five devotional classics—*The Imitation of Christ*, Francis of Sales' *Introduction to the Devout Life*, John Woolman's *Journal*, Søren Kierkegaard's *Purity of Heart*, and Baron von Hügel's *Selected Letters*. The treatment is interestingly interwoven with biographical information, and occasional footnotes give bibliographical suggestions. The vitality and interest which have made Professor Steere such a popular lecturer on devotional themes are evident throughout this little volume.

H. C. Graef's *The Way of the Mystics*, printed in Ireland and published by the Newman Bookshop in Maryland, bears the Roman Catholic imprimatur, and deals with fifteen mystics from the twelfth to the seventeenth centuries. Two of the above books deal with *The Imitation of Christ* and all three include Francis of Sales' *Introduction to the Devout Life*. The sophistication, sweet reasonableness, and grace of Francis' book continue to commend it to Roman Catholics and Protestants alike.

Dean Inge's *Mysticism in Religion*, dealing principally with philosophic aspects of mysticism, throws into relief the author's well-known enthusiasm for the Platonistic tradition. One is hardly surprised to learn from the prophetic chapter which the author has ventured to include that recent years have confirmed rather than cured his famous "gloominess." Referring to the two World Wars, he says, "Civilization has had two strokes, and there can be no doubt what the effect of a third stroke would be." "The balance of power has now been finally upset in favor of the Slav." He sees impending, not another "Dark Age," but "a period of contracting civilization," with declining standards of living and a gradual return to pre-industrial conditions, a result which he welcomes as bringing a return to "simpler and healthier habits." He is assured that Christianity is "indestructible," and, though he has no great hopes for "the Churches," he expects that the coming era of sociological retrogression will witness a real revival of "spiritual and unwordly religion."

Among the recent writings on the spiritual life are found republications—by Roman Catholics as well as by Protestants—of various devotional classics. Two of these classics—those by Scougal and Law—are listed here as representative samples, both being from the Westminster Press, with helpful introductions by Winthrop S. Hudson and J. V. Moldenhawer, respectively.

Henry Scougal wrote his *Life of God in the Soul of Man* in the late seventeenth century when his native Scotland was being torn by religious controversy. This little treatise, originally written as a letter with no thought of publication, is recognized as the finest flower of the Aberdeen mysticism which was a reaction against the formalism and strife of the day. Scougal emphasizes the union of the soul with God. He was something of a prodigy, becoming Professor of Divinity at Aberdeen at the age of twenty-four, and dying at twenty-eight. George Whitefield dates his conversion from reading Scougal, and the treatise also influenced the Wesleys and those

who prepared for the Oxford Movement. For some two centuries the work was often reprinted, and now its timely reappearance in attractive format and with compact, informing introduction is heartily welcome.

William Law's *A Serious Call to a Devout and Holy Life* is of course a perennial classic. Law himself has a many-sided interest. A nonjuring High-Church Anglican, he stoutly defended churchly principles in the Bangorian Controversy against the prevailing latitudinarianism. His *Case of Reason,* challenging the rationalistic assumptions of the day, is a far more modern reply to deism than were most of the apologetics of his day. But it is principally for his devotional—and, later, thoroughly mystical—emphasis that William Law is remembered today. "Devotion," he writes, "signifies a life given, or devoted, to God." From beginning to end the *Serious Call* is an effort to arouse complacent eighteenth century Christians to real earnestness. Written in clear style, the work is studded with finely cut cameos of various types of professing Christians typical of that day or of any day. The work has dignity, vigor, and remarkable timeliness.

LEFFERTS A. LOETSCHER

An Introduction to the Old Testament, by Edward J. Young, pp. 414, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1949. $5.00.

The author, who is professor of Old Testament at Westminster Theological Seminary (Philadelphia), maintains that he has given due heed to the books on Introduction which are based upon a point of view hostile to the one he has adopted. He says that he has been strengthened "in the conviction that the so-called modern school of criticism is based upon certain philosophical presuppositions which from the Christian point of view are negative in character and reveal an utterly inadequate conception of God and revelation."

Dr. Young rightly sees in the canon those writings which constitute the inspired rule of faith and life. On page 37, without explanation of the human rôle, he writes: "It is God and not man who determines whether a book is to belong to the canon." In speaking of the canon, he says: "How the books were gathered we are not told . . . in the singular providence of God, his people recognized his Word and honored it from the time of its first appearance. Thus was formed the collection of inspired writings which are known as the canonical books of the Old Testament." Yet in the discussion of the canon the writer fails to inform the reader how the revelation of God took place in history.

The writer holds to the Mosaic authorship of the Pentateuch and says in this connexion: "When we affirm that Moses wrote or that he was the author of the Pentateuch, we do not mean that he himself necessarily wrote every word. To insist upon this would be unreasonable. . . . The witness of sacred Scripture leads us to believe that Moses was the *fundamental* or *real* author of the Pentateuch. . . . Also, under Divine inspiration, there may have been later minor additions and even revisions. Substantially and essentially, however, it is the product of Moses." This statement seems broad enough to give hope and comfort to those orthodox Christians who recognize documents and the work of redactors in the Pentateuch and at the same time believe in divine inspiration. According to the writer the New Testament also bears clear testimony to the Mosaic authorship of the Pentateuch. In connexion with the death and burial of Moses (Deut. 34), Young maintains that "it is perfectly legitimate to regard this brief account of Moses' death as having been written by a later hand under Divine inspiration and then appended to the book of Deuteronomy." In Chapter VII is found a concise history of the literary criticism of the Pentateuch.

Concerning the Book of Isaiah, Young believes that the entire book was written by the prophet Isaiah. He is "impressed with the fact that negative criticism, having denied to Isaiah the authorship of the entire book, has been unable to come to agreement as to who the author was. Of course that which settles the question is the unequivocal testimony of the New Testament." The Book of Jonah is ascribed to Jonah, who is identified with the prophet mentioned in II Kings 14:25. The Book of Zechariah is regarded as being all the work of one man; according to the writer no satisfactory alternative to Zecharian authorship for Chapters 9-14 has been discovered.

As regards the Song of Songs, Young thinks that it is quite possible that the book

itself is the work of Solomon and that the linguistic phenomena, which have been considered as marks of a later date, may have been mere editorial changes to make the book understandable to a later generation. He maintains that "God has placed this Song in the Canon in order to teach us that purity and sanctity of marriage which He Himself has established." Concerning Lamentations, the author feels that it is most likely that Jeremiah composed the book, but that it "seems best to admit that we do not really know who the author was." In view of the writer's extreme conservatism it may appear strange to read what he says about the authorship of Ecclesiastes: "The author of the book, then, was one who lived in the post-exilic period and who placed his words in the mouth of Solomon, thus employing a literary device for conveying his message." Yet such an argument would not hold for the Book of Daniel, which is assigned to Daniel in the sixth century B.C. in opposition to most Biblical scholars who hold that the book was ascribed to Daniel by an unknown author but actually written in the Maccabean period.

A survey of the book will convince the reader that Dr. Young has put hard work, sincere devotion, and technical scholarship into this Introduction, and the volume has value for the Biblical student or the minister who wants to know how an extreme conservatism is expressed by a modern scholar. Furthermore evangelical Christians who are travelling on the *media via* and have accepted a synthesis of theology, criticism, and history, will be interested in reading what is propounded by a professor of Old Testament who echoes the voice of past generations and holds positions that have no acceptance in scientific circles.

HENRY S. GEHMAN

How Came Our Faith—A Study of the Religion of Israel and its Significance for the Modern World, by W. A. L. Elmslie, pp. x + 417, Charles Scribner's Sons, New York, 1949, $3.25.

The author of this book is professor of Old Testament literature and Theology at Westminster College (Cambridge, England) and also principal of the College. He does not pretend to present a dispassionate survey of the beliefs, customs, social organization, and political vicissitudes of ancient Israel, but he writes with passionate conviction that the Old Testament, after having passed through the furnace of modern investigation, has yielded pure gold. He maintains that by far the most important result of Old Testament study is the significance of certain men (less than ten in number) who determined the course of Hebrew history.

The book consists of three parts. The title of the first is "The Old Testament Today," which includes four chapters: Ancient Israel and Modern Life, Modern Study of the Old Testament, The Old Testament as Literature, and The Bible as Sacred Literature. The second part is entitled "The Religion of the Hebrews," under which are treated the following themes: The Land of Israel and its Peoples, The God of the Hebrews, The Gods of Canaan, and Jehovah: God of Israel. The third part "The Faith of the Prophets" contains ten chapters: Hebrew Puritans, 'God with us' (Moses), Conscience and Reason (Samuel and Elijah), Mercy (Amos), Love (Hosea), The Eternal and the Temporal (Isaiah), God and the Individual (Jeremiah), God and the Nations (the Poet-Prophet), Wisdom, and Power. The book is written in a good style, and the array of subjects presented shows its practical value for the parish minister.

Interesting material is found in Chapter 4, where reference is made to the various methods of interpretation and the weaknesses of typology and allegory are well pointed out. The first part of the book closes with the significant sentence: "If we do not so much as understand what is meant by saying that in Christ was fulfilled 'the Hope of Israel,' we shall not be keen-sighted about Him now as 'Lord of our life and Hope of every nation.'"

The author holds that *Habiru* is philologically equivalent to *Hebrews*, but this view should be abandoned (*cf.* Cyrus H. Gordon, *Ugaritic Handbook* [1947], *Glossary, sub* 1520). The Exodus is dated at 1225 B.C., but no reference is made to the possibility of c.1290 B.C., the date favored by Albright for archaeological reasons. The writer believes that *Yah* is the source of the divine name YHWH and that originally it "was not a proper name but an ejaculation associated with the cult of the moon." The author quotes George Adam Smith, who held that the mo-

notony of the desert led men to fix their attention on one sovereign deity, but Elmslie is of the vague opinion "that the habit arose from the inevitable nature of the sacrifices offered by the desert men." In connexion with the materialism of the Canaanites and of modern Europe and America he says: "What was wrong with the Canaanites religiously was that they had a squint and did not understand why facts were hard to focus."

Elmslie has an interesting presentation, and he has produced a book that has value for Old Testament Theology. While the author does not go extensively into a discussion of the covenant, he makes the forceful statement (p. 209): "And whensoever in theology the Hebrew (religious-social) idea of Covenant is not understood in its fulness, and instead the Western (legal-commercial) notion is read into Israel's covenant with its God, then the devil gets into the Church decorously but sardonically." Elmslie rightly observes that our faith did not come to us from the popular religion of the Hebrews, but from the prophets, who sought to do the will of God and to relate their beliefs to affairs. Consequently the prophetic faith became a supremely practical religion which can be connected with common sense. In line with this thought the writer notes that Moses was not wrestling with metaphysical problems. In dealing with Moses Elmslie has the chapter heading 'God with us,' which is suitable in the light of Deut. 2:7; 20:1 and furthermore may make the name Immanuel (Isaiah 7:14) more significant. In the case of Amos we usually think of righteousness and justice, but in this connexion the writer brings out the mercy of God. At times he can be dramatic as in his presentation of the work of Elijah in four scenes, and he also uses imagination in portraying the career of Amos.

Elmslie's work well shows how the Old Testament can be made vivid for modern times and how the preacher can apply it in a practical manner.

HENRY S. GEHMAN

The Archaeology of Palestine, by William Foxwell Albright. Penguin Books. Harmondsworth, Middlesex. 1949. Pp. 271. 2s6d.

Another distinguished volume has been added to the famous Pelican Books series which consists of authoritative, readable pocket-size books on almost every subject of human knowledge. No more erudite or competent scholar than Prof. Albright of Johns Hopkins University could have been chosen to write the standard work on the archaeology of Palestine to-day. The range of subject matter and the depth of knowledge and critical acumen found in this small volume make the reader thoroughly convinced that this is the work of a master. Not only are the results of the archaeological work done in Palestine since 1920 summarized and critically evaluated, but the latest work on the decipherment of the proto-Sinaitic inscriptions and the sensational discovery of the Jerusalem Scroll of Isaiah are discussed here in their proper historical setting.

A summary of the chapter titles will show how wide a range of material is compressed in this little book. In the first chapter we are told how an archaeologist actually carries on the excavation of a site. Then follows a brief history of the diggings and explorations in Palestine from their rather desultory beginnings a few centuries ago to the present time. The author then shows how civilization unfolded in this region from the Stone Age to the Roman period. There is a most helpful chapter on the peoples, languages, writing, and literatures of ancient Palestine, as well as a chapter on the every day life of the people. The book closes with a treatment of "Ancient Palestine in World History," which shows how profoundly this land and its people, now more clearly understood through archaeological research, have influenced history and culture down to the present time.

There is an amazing mass of material here which calls for special comment on the part of the reviewer, but this would be an impossible task at this point. Suffice it to say that no period of Palestine's ancient history, no Biblical book, is to-day not better understood than ever before because of the science of archaeology. False ideas and theories are being gradually eradicated, old truths are being corroborated, and new facts are being discovered by the archaeologist's spade. All of these things are set forth in this book with great clarity and breath-taking rapidity. No Bible student can afford to miss this book in his reading or in his library.

CHARLES T. FRITSCH

The Ceramic Vocabulary of the Old Testament, by James L. Kelso (Bulletin of the American Schools of Oriental Research, Supplementary Studies, Nos. 5-6), American Schools of Oriental Research, New Haven, 1948. Pp. 48. $1.25.

This vocabulary study, dealing with over one hundred Hebrew and Aramaic ceramic terms, is of unusual value to the linguist and exegete because every word is "examined from the point of view of both ceramist and archaeologist." By bringing to bear upon these words the results of these various disciplines, many new shades of meaning are brought to light for the first time and made available for the Biblical scholar. In the hands of an expert like Prof. Kelso of Pittsburgh-Xenia Theological Seminary, a study like this shows how invaluable archaeology may be for the accurate understanding of the Hebrew text. It is hoped that many more similar surveys of technical terms in special fields will follow.

The author deals first of all with the various technical terms for clay. Then there is a study of the vocabulary used in the manufacture of pottery. Next follows a detailed study of all ceramic and metal vessels, which takes up the greater part of the book. And finally, the author deals briefly with ceramic writing materials, ceramics in metallurgy, cult objects, grain constructions and cloth industries, and also with the minor items of glass, faience, and glaze. An all-important index is added, as well as two plates of drawings of pottery from Tell Beit Mirsim to help visualize the ceramic ware of Israelite times. Perhaps even more examples than these would be desirable.

Passages like Jer. 19:1-15 (p. 17) and Ezek. 13:10-15 (pp. 36-7) can now be understood in their full meaning, and the new reading of Prov. 26:23 (p. 44) is now thoroughly discussed and explained by an expert ceramist. Biblical scholarship will be indebted to Prof. Kelso for a long time for this authoritative work in a little-known field.

CHARLES T. FRITSCH

The Acts of the Apostles, by Wilfred L. Knox. VIII, 121 pp. Cambridge University Press, 1948.

Dr. Knox has a long established reputation as one of the leading experts on the Apostolic Age and its literature. This little booklet takes up in a very detailed way some of the most important problems connected with the Acts of the Apostles. In particular he is concerned with some of the views expounded in *The Beginnings of Christianity,* edited by Foakes Jackson and K. Lake, and Prof. A. C. Clark's recent work on *The Acts of the Apostles* (Oxford 1933). The bulk of the book is formed by an analysis of the sources of Acts (ch. II to IV), which in his opinion are all very closely related to the events. This section is preceded by a brief study of the author of Acts, who according to Dr. Knox's well reasoned judgment is the same as the writer of The Third Gospel, notwithstanding Dr. Clark's linguistic arguments, and "there seems no reason to doubt that it is the hand of Luke, 'the beloved physician.'" The final chapter deals with the theology of Acts, indicating that Luke knew Paul's theology, but also that he did not intend in his work to give a course on Pauline theology. Over against the wild fantasies presented by some of the contributors to *Christian Beginnings* and their mechanical method of literary criticism Dr. Knox employs common sense, and very forcibly points out the considerable difference between the methods of ancient and modern historians. Similarly he aptly refutes Clark's mechanical application of word statistics by drawing attention to Luke's faithful use of his sources and the exigencies of the subject matter, by which the phenomena, which had puzzled Clark, can be explained in a satisfactory way. He tries to reconcile the Epistle to the Galatians with Acts ch. 15 by assuming that Gal. was written before the Council of Jerusalem; a hypothesis which would require, however, the further hypothesis of other historical inaccuracies on the part of Luke and thus does not rest on very firm grounds. The section on the theology of Acts is unfortunately completely reticent on the eschatology of Acts and the interpretation of history given by Luke.

The solid scholarship of this little book will help considerably to restore confidence into the reliability and genuineness of Acts and to show that it is not critical scholarship that undermines the authority of the Biblical books, but rather the subjective use of critical principles.

OTTO A. PIPER

Anders Nygren, Commentary on Romans. Translated from the Swedish by Carl C. Rasmussen. 457 p. Muhlenberg Press, Philadelphia. (1949)

To judge from recent publications the controversy, Jesus or Paul? has definitely taken a new turn recently, and Paul is again coming into his own. Bishop Nygren's book might more correctly be called a theological interpretation rather than a commentary. The author's purpose is to present the epistle as the homogeneous and clearly reasoned out treatment of one great theme: "He who through faith is righteous shall live." Accordingly, Ro. 1: 18-4:25 describe what it means to be righteous through faith; 5:1-8:39 explain the gift of life so obtained; 9:1-11:36 demonstrate that such righteousness is not against God's promise; and finally 12:1-15:13 point out the kind of life such a justified person will live.

From the theological viewpoint this is perhaps the profoundest treatment of Paul's great letter that we have had for a long while, for Barth's Epistle to the Romans is a prophetic recast rather than a theological interpretation. To Nygren, the contrast between the old and the new aeons is the organizing principle of Paul's thought. There is an old cosmic order which is false and worthless, and there is the new order ushered in by Jesus Christ, who brings to us all of God's gifts. The language is simple and steers clear of the theological jargon, and the clarity and logical order of his presentation makes for easy reading through this voluminous book. The author is at his best, where he describes Paul's view of faith, and its relation to God. But he has little to say about the higher levels of faith. Hence ch. 5-8, which describe the glory of the new and victorious life, as we have it by faith, are rather interpreted in a negative way as freedom from the wrath, from sin, and from death; and similarly the historical aspects of Revelation and Redemption are paid no attention to, so that ch. 9-11 are interpreted as dealing with the unbelief of the Jews while in fact this is a discussion of the providential role of Israel in the history of Redemption.

Nygren's interpretation of Romans is consistent, when one grants his exegesis. There is little arguing possible, however, because he settles doubtful cases by dictum rather than by detailed exegetical discussion. As a result of his theological method the greatness of God's justifying and redeeming work and the centrality of God are brought out in a powerful manner. But in his treatment the epistle as a whole loses its dramatic character. It is all one mighty theological argument, with little reference to the Epistle's sharp contrasts, its terrifying verdicts, its unexpected turns of thought, the movement from utter despair to triumphant hope, from intellectual perplexity to the disclosure of God's secret purpose, from heavenly sublimity to the details of congregational life. It is obvious that Romans is too big a book to be done full justice by a single commentary. Despite the excellency of Nygren's treatment, the student of Paul's epistle must resign himself to the necessity of buying several commentaries, if he is to get an adequate grasp of this greatest of all the books of the Bible.

Otto A. Piper

Arnobius of Sicca, The Case Against the Pagans, newly translated and annotated by George E. McCracken, 2 vols. (*Ancient Christian Writers,* nos. 7 and 8, edited by Johannes Quasten and J. C. Plumpe.) Westminster, Md.: The Newman Press, 1949. 659 pp. $3.50 and $3.25.

This edition of Arnobius is a model of what such works ought to be. The editor has not only read (it seems) just about everything which has ever been written on Arnobius; he has also quite obviously pondered long and often over the Latin text of this Christian Father. As a result, Professor McCracken, who teaches the Classics at Drake University, Des Moines, Iowa, has produced a translation with scholarly introduction and notes which will remain the standard treatment for a long time to come.

At about the end of the third century or beginning of the fourth, Arnobius of Sicca (in North Africa), a teacher of rhetoric and oratory, was converted to Christianity. Without waiting to become thoroughly conversant with all the important doctrines of his newly acquired faith, Arnobius set about to compose seven books of vigorous apologetic against paganism. So strictly does he keep to the

philosophical and mythological grounds of his opponents that he alludes to the New Testament only once or twice, and never refers to the Old Testament. Although the form and scope of Christian doctrine which he advocates must be judged, by most standards ancient and modern, to be an impoverished creed, Arnobius's work is the most sustained attack against pagan cults and mythology which has come down to us. As such both Classical scholars and early Church historians have found it a mine of information regarding the beliefs and practices of pagans, told by one who had himself been an opponent of Christianity prior to his conversion.

The translation which McCracken has provided is both idiomatic and faithful to the original. His notes are exceptionally rich with information in illustration of the text, surpassing in this respect the quite adequate notes in the other volumes of this scholarly series. (The only error which the reviewer discovered is the confusion of Pharisees with Sadducees in note 48 on p. 353.) Readers of the *Bulletin* will be interested to learn that the two Roman Catholic editors of this growing series of *Ancient Church Writers* entrusted the editing of Arnobius to a Presbyterian, and that his edition bears the official imprimatur.

BRUCE M. METZGER

Der Menschensohn im äthiopischen Henochbuch, by Erik Sjöberg. Lund: C. W. K. Gleerup, 1946. 219 pp.

One of the primary sources of our knowledge of the Jewish ideas involved in the term, "the Son of Man," is the document known as "The Parables of Enoch," being chapters 37-71 of the pseudepigraphic work commonly called I Enoch. Of all the many investigations of the meaning of this term in Enoch, Sjöberg's is by far the most detailed and thorough.

Contrary to the opinion of certain other scholars, Sjöberg believes that these chapters constitute essentially a unity, and he recognizes no Christian interpolations. The passages which speak of the Son of Man are, he holds, quite as primitive as the rest of the document, which he dates in the first decades of the first Christian century. Since we lack the Greek original, we cannot decide whether the expression, "the Son of Man," has the force of a stereotyped title or whether it is simply the Semitic equivalent of "a man." There is, however, no doubt that in Enoch it designates a unique, celestial personage, who is reserved in heaven for a prominent role in eschatological events. This role, inaugurated by a solemn enthronement, consists primarily of judging sinners (both human and angelic) and redeeming the righteous. In these functions the Son of Man acts in behalf of God, to whom he remains subordinate.

Though he is to be manifested at the end of time, the Son of Man existed before the creation of the world, superior even to the angels, but having no part in the creation of the world. Called "the Chosen One" and "the Just One," the Son of Man has been hidden and will remain so until the beginning of the eschatological events of the end-time. With Rudolf Otto, Sjöberg thinks that here is the origin of the "messianic secret" of the Gospels. However this may be, Sjöberg denies (contrary, e.g., to Joachim Jeremias) that the Son of Man is involved in any kind of suffering in fulfilling his role as Saviour of men. The two passages in which the Son of Man is called the Messiah (I Enoch 48:10 and 52:4) are regarded as intrusions which contaminate the new conception of the heavenly Son of Man.

The very difficult passage in chap. 71, where Enoch goes to heaven and is assimilated to the Son of Man, is not emended by Sjöberg (as Charles, Rowley, and others are disposed to do), but is interpreted in harmony with parallel ideas in Egyptian and Persian religions (where the dead Pharaoh is assimilated to the god Osiris, and the righteous Iranian is identified after his death with his Fravashi). It must be admitted, however, that these are not very convincing parallels.

Finally Sjöberg considers the origin of the idea of the Son of Man. He holds that it was formed under the influence of the myth of the Primal Man (*Urmensch*), so wide-spread among ancient oriental religions. In view, however, of far-reaching differences between the two (for example, the Enochian Son of Man is not represented as the proto-type of all men), Sjöberg rightly hesitates to equate them.

It goes without saying that this book is of the utmost significance in ascertaining and evaluating the currents of thought in certain

circles of Judaism in the first Christian century. Whether these circles included Palestinian Jewry, and whether, if this be granted, our Lord consciously chose to use the term "the Son of Man" in the light of the Enochian theology, are problems which remain on the periphery of Sjöberg's immediate purposes. Until such connections are proved, it will doubtless be the part of wisdom to continue to look in the Old Testament (Dan. 7:13 and Ezekiel) for the controlling background of our Lord's usage of this term.

BRUCE M. METZGER

Phillips Brooks: Selected Sermons, compiled and edited by the Rt. Rev. Wm. Scarlett, Bishop of Missouri, Dutton, 1949, 377 pp., $5.00.

Bishop Scarlett has done his work well. He knows Boston, he knows Brooks, and has consulted with others who know him in various ways. The editor belongs in the same evangelical tradition. As a result the collection of thirty-one sermons leaves little to be desired. Unfortunately, the cost will restrict the sale, but the handsome volume may serve all the better as a birthday present.

The Introduction covers seven pages, including quotations from famous men at home and abroad who revered Brooks as man and preacher. While in Philadelphia (1859-69) he gave himself largely to national issues, especially slavery. In Boston he dealt with "the sacredness, the beauty, the glory of life, because all men were the children of God, and Christ the eternal Son." The editor tells about Brooks's rapid-fire pulpit utterance, but little else about how he preached.

The thirty-one sermons represent a wide variety. They include most of the favorites, with others equally interesting and worthwhile. Any lover of Brooks could think of still others, such as "The Choice Young Man," or "The Man with Two Talents." Anyone who has tried to select and omit among two hundred sermons must admire the skill and the care of this editor.

As a teacher of young men I turn oftener to the sermons of Brooks than to any others. I do not always agree with his optimistic theology, and I do not regard him as the ablest of pulpit men, either at home or abroad. Still I look on him as the strongest force among American pastors so far, especially in his influence over young men. I never come away from the sermons of Brooks without feeling refreshed and uplifted.

Years ago one of our ablest students lived with Brooks and his sermons through a whole school year. Afterwards the young man developed gifts and powers in a fashion all his own. Still his experience shows the wisdom of singling out a master preacher and making an intensive study, concentrating on the sermons. Almost every man who has become strong in the pulpit has in youth sat at the feet of one who could preach. The "sitting" may have come in absentia, for such an interpreter as Brooks lives through the three-volume biography by A. V. G. Allen, and better still, in the published Sermons.

ANDREW W. BLACKWOOD

No Coward Soul, by David A. MacLennan. Oxford University Press, New York, 1949. Pp. 244. $3.00.

Here is a book of sermons that has received considerable acclaim both in Canada and the United States. Its author, David A. MacLennan, has come recently from a successful ministry of some twenty years in the United Church of Canada to a professorship of Preaching and Pastoral Care at Yale Divinity School.

With a foreword by Lloyd C. Douglas, the book comprises twenty-two sermons, all of which were given from the pulpit of Timothy Eaton Memorial Church in Toronto. In subject matter there is apparently no attempt to follow any pattern, yet a comprehensive and sensitive pastoral interest in every page supplies the series with a unified and persuasive appeal to the whole of life. With a keen sense of the problems of contemporary living, Dr. MacLennan begins where his people are and with unusual resources of fresh quotations and apt illustrations he builds his sermons with rare effectiveness. He uses his scripture texts skilfully and maintains interest by his constant emphasis upon the personal rather than the abstract or speculative. In the estimation of this reviewer the two best sermons, apart from those on the family and the home, which are timely, are "When the Wind is Against Us" and "Unanswered Prayer."

These sermons read better than sermons ordinarily do. Yet, on several counts, a reader

will not be a little disappointed. In style, Dr. MacLennan has a weakness for the garnished sentence, with the result that he rarely "clinches" a matter with a telling stroke. There is, moreover, a lack of urgency which stems from several causes: his doctrine of God is too benevolent and his doctrine of man is perilously optimistic; there is little iron in his gospel; the need for atonement receives faint emphasis and sin is equated too frequently with merely social improprieties. Although these sermons are close to life, they are largely observations of it, without the note of judgment and redemption which it is any sermon's business to proclaim. This is the result almost invariably in the popular textual-topical sermon where the salient points are merely ethical principles whose highest sanction is that they are practicably sound.

DONALD MACLEOD

A Diary of Private Prayer, by John Baillie. Scribner's, New York, 1949. 2nd ed. Pp. 135. $1.25.

Three Minutes A Day, by James Keller. Doubleday, New York, 1949. Pp. 365. $2.00.

Of the publishing of devotional books there seems to be no end. Occasionally, however, one or two appear which receive more than hasty attention, but to maintain consistent popularity for more than a decade is rare. To this special category belongs *A Diary of Private Prayer,* by John Baillie. First published in 1936, this little volume has won an enviable reputation as the most praiseworthy book of prayer and meditation that has been written in our time. And one does not read far to discover ample reasons to account for the undiminished popularity of this guide to private devotion.

Each meditation has been written personally by Dr. Baillie and represents the fruits of deep soul-searching and moral analysis. The language is superb and the thought invariably constructive. In sixty-two separate prayers a whole gamut of social and personal wants is lifted up to the great "All Father," and few of us can miss the resultant solace that meets our special needs.

The second devotional book is by Father James Keller, the founder of the Christophers, a Roman Catholic group, whose aim is to be "Christ-bearers" in each of four fields: government, education, labor-management, and writing or journalism. This volume consists of 365 anecdotes, legends, and modern parables, each of which illustrates some higher truth. They are intended to assist modern man in his search for "peace of soul" (Is this, by the way, the real end of religion?). The compiler tries at all cost to be popular and in so doing his book ceases to be truly devotional. Some of the selections are painfully trite; others have subtle echoes of Roman Catholic propaganda (e.g. Jan. 9, Mar. 6, Apr. 4 and 5, May 1, and July 6), and, as usual, Communism is the big bad wolf. Although your reviewer found its devotional value almost nil, yet he confesses to have found in this book a score of apt sermon illustrations.

DONALD MACLEOD

How to Speak the Written Word, by Nedra Newkirk Lamar. Fleming H. Revell, New York, 1949. Pp. 175. $2.50.

As suggested by the title, this book is directed to all speakers of the written word, business men, radio broadcasters, teachers, after-dinner speakers and ministers; but it can be of particular help to ministers. Is it not one of the chief functions of the minister to read publicly the most vitally important word that exists in written form! Nothing short of excellence, then, should satisfy him in the proclamation of the Word.

To read effectively any selection from the Bible, the preacher must first of all understand it. The "What" is important. But ministers commonly fail to recognize that the "How" is equally important. It is naive to believe that the impact of the written Word upon a congregation is unaffected by sloppy verbalization. Many a well-meaning minister may comprehend the scripture he reads, and never once "give the sense" in his reading. He needs to know how to express the meaning of that which he understands so clearly.

A reader must know what to emphasize and what to subdue, where to pause and where not to pause. It is to this sort of a teaching task the book is dedicated. The author, an instructor in speech, announces her intent in the first line—"to help you to read

naturally." By natural speech she does not mean undisciplined speech but rather that manner of speaking which pointedly reveals a message without distracting the attention of the hearers from the message. Miss Lamar suggests a technique by which one can learn to communicate thought without calling attention to oneself—to reflect the message without blurring the thought, as a clean mirror reflects a clear image.

The author knows the short-comings of any book on speech. "Breathing and voice training have been scarcely mentioned," she explains, "since they require personal instruction from a teacher on the spot." No printed page can tell one whether he breathes correctly, or whether his voice is nasal, flat or pinched. However, emphasis and phrasing *can* be discussed, and often very concretely. So to these two fundamentals of speech the author devotes two-thirds of her book. "The ability to read intelligently and intelligibly is both a science and an art," she writes. "Good oral readers are always applying certain principles whether consciously or unconsciously." Miss Lamar suggests many of these principles in the hope that one who studies them and applies them to the exercises she provides, will become a more effective public reader.

Let it be said that this book cannot be assimilated in one easy reading. One section should be read and digested before the next is touched at all. The contents fall into three major sections: (1) *What to Emphasize.* Principles are given on how to handle old and new ideas, contrasts, parenthetical expressions; and how to get such things as "first-time-ness" and "carry-over" in speaking. (2) *Phrasing.* One of the finest bits of advice given is this: "Don't phrase because of punctuation. You don't look to the punctuation for your phrasing; you look to the punctuation for meaning; then you look to the meaning for the phrasing." (p. 75.) (3) *How to Read the Bible.* Two main faults of Bible readers are discussed: "monotonous or colorless reading" and "affected or overly dramatic reading." Special attention is given to platform manner, announcement of the source of the passage, and words in scripture commonly mispronounced.

There are exercise passages at the close of each section, plus an answer guide for use in checking the accuracy of one's emphasis and phrasing. It is gratifying to the ministerial reader that the author draws upon scripture for the majority of her examples and exercises. Bible selections are the most rewarding, to be sure, but they are also the most difficult to read satisfactorily. The premise of the author is: "if you can read the Bible aloud well, you can read anything—even the poems of Robert Browning."

The real value of this book depends upon the reader's diligence in practising the suggested exercises. A cursory reading will likely contribute little or nothing to one's proficiency in the art of public reading. The road to speech mastery is not so easy as that. The author insists that true speech instruction is attainable through no second-hand medium, but only through personal instruction. One willing to invest a reasonable amount of effort will find this volume of permanent reference worth.

W. J. Beeners

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